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THE *HEBREW* TEXT  
OF THE PARALLEL PROPHECIES  
OF JACOB AND MOSES

RELATING TO THE TWELVE TRIBES;

WITH A TRANSLATION AND NOTES:

AND THE *VARIOUS* LECTIONS OF NEAR FORTY MSS.

TO WHICH ARE ADDED

I°. THE *SAMARITAN-ARABIC* VERSION OF THOSE  
PASSAGES, AND PART OF *ANOTHER ARABIC* VERSION  
MADE FROM THE *SAMARITAN TEXT*; NEITHER OF WHICH  
HAVE BEEN BEFORE PRINTED:

II°. A MAP OF THE LAND OF PROMISE; AND

III°. AN *APPENDIX* CONTAINING FOUR DISSERTA-  
TIONS ON POINTS CONNECTED WITH THE SUBJECT OF THESE  
PROPHECIES.

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*J*O. BROWNE,

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T H E  
P R E F A C E.

**A**S there are no Parts of Scripture upon which more has been written than upon those which are the Subject of the following Sheets, we may conclude that they have been judged both important and obscure. The Prophecies delivered by Jacob and Moses may be reckoned, in Point of Age, among the first Pieces of Poetry, and are by some Centuries more ancient than Orpheus or any Writer, of whose Works Greece, or any other Country, can boast. Viewed therefore only in this Light, they deserve the Attention of the Curious and the Scholar; considered as Divine Oracles, they call on every Lover of Truth for due Examination; and acknowledged as having for their Object, not only a Nation subject to God's immediate Administration in a Country which He gave them, but also the Saviour of Mankind, they demand of all Christians a most serious Consideration; who, besides observing the Manner of God's Dealings with that peculiar People and the exact Accomplishment of what had been predicted, may learn an useful Lesson, when they see that Vine which God's right Hand had planted, on account of its Unfruitfulness trampled upon and devoured by every Beast of the Field.

These Prophecies containing as it were an Abstract of the History of the twelve Tribes, and being delivered before the Rise, at least, during the Infancy of Letters, it was fit that they should be composed in Metre, that they might assist the Memory. It was also proper that they should be in some sort enigmatical, that they might be consistent with the Freedom of human Actions; and, by being thus distinguished from a bare Relation of Facts, might in distant Ages carry with them the greater Conviction. And that they still were much valued by the Jews at a Time when they had no particular Interest in them, may be judged from a Book handed down to us under the Name of the Testament of the twelve Patriarchs. †

† Though Mr. Whiston has honoured this Piece with a Place among his *authentic Records*, it is easy to judge from the many internal Marks in it, that it could not be the Production of an inspired Penman, as he supposed. From the Nature of the Work, and the Similitude of the Style with the second Book of Esdras, it should seem that they were both written about the same Time, if not by the same Hand.

In regard to the Obscurity of these Portions of Scripture, they may not improperly be compared in that respect to the *Agamemnon* of *Æschylus*, which has so much perplexed all Critics: and this is perhaps in a great measure owing to the same Cause, viz. that the respective Texts are not quite genuine in any one Edition or Copy of those Books. But, besides their greater Importance, the Hebrew Songs have these manifest Advantages over the Greek Tragedy and most other human Compositions, That the *Αὐτογὰρον* itself, or authentic Copies of it, were carefully preserved for many Centuries; That, as soon as Learning became in any degree general, they were translated into all Languages; and That a greater Number of MSS. of the original Text than of any other Books, excepting perhaps those of the New Testament, are still extant. Hence it may not be deemed a vain Hope which some entertain, That the Day may come when these Parts of the Word of God, by the Help of those excellent Means which God in His Providence has preserved to us, may be, if not restored to their first Purity, at least, cleared of most of those human Errors, which cannot at present but perplex every Reader of the Hebrew Text.

Though many of the Fathers and other Writers of the early Centuries have been copious in their Remarks on the Prophecies before-mentioned; yet as some of them did not understand Greek, and Jerom and Origen seem to have been the only two of those Critics who had made a Progress in the eastern Languages, little other Assistance is derived to us from their Labours in this respect besides the pointing out the Readings of the Versions used in those Days. Since the Revival of Learning several Persons have indeed contributed to throw great Light on this Subject; but it must still be confessed that a wide Field is left open to exercise the Industry of such as are solicitous to attain Truth in all its Parts.

THE Reader will find the TEXT of the Prophecies here examined differently printed from what he has seen hitherto.

I°. It is divided into Hemisticks; which I am surprized I have not found done in one of near eighty Copies, MS. or printed; which I have consulted. Moses's valedictory Song (as it has been called) immediately precedes the latter of them; and is in this manner distinguished from Prose in many Books: and no sufficient Reason can be alledged why the same Distinction has not taken place here. I shall only observe farther on this Point, that a careful Attention to this Circumstance might assist to recover some original Reading.



II°. In the Text here printed, many Words, which had long since been omitted or disfigured; are restored on the Authority of MSS; in all which together, and not in any single MS. we must look for the true Text of the Scriptures; and in fixing this we must be determined, as in human Compositions, by the best Rules of Criticism. Conjectural Emendations should not indeed be admitted without great Circumspection; and there are accordingly very few here to be met with, and those slight ones, and scarcely in any other Instances but such as affect the Grammar, and where the best Critics are agreed that a Solecism would be otherwise unavoidable.

III°. In two or three Places I have begun the Verse differently from what is generally done; and

IV°. I have distinguished by other Characters what is not properly a Part of the two Prophetical Odes.

V°. The next Difference consists in the Punctuation. From a Multiplicity of Points, with which the Masorets, those egregious Triflers, had deformed their Copies, modern Hebreans had run into the other Extreme, by discarding all of them but the two perpendicular Points. But as the Hebrew certainly requires the same Pauses and Distinctions as all other Languages, all who maturely consider this Matter will, I think, agree in the Necessity of them. Faiber Houbigant is the only Anti-masoretical Editor I have seen who uses an additional Point to the above-mentioned; viz. a Point in the Middle of the Space between two Words, which in his Bible serves for a Comma, Colon, or Semicolon. But in order to distinguish the Sentences with more Exactness, I have changed the Position of that single Point. The Point therefore at the Bottom, in a Line with the lower Part of the Word, I intend for a Comma; and that which is at Top, for a Semicolon. To these I have occasionally added some other Points, whose Use is common in all modern Languages.

Lastly, as many Persons had frequently complained of the Want of capital Letters at the Beginning of Chapters, &c.\* I have occasionally added Letters of a larger Form in such Places as appeared to me to require them.

IN the VERSION of the Text I have been as literal as was consistent with Grammar, and have kept as close as I could to our Translation; preferring Perspicuity to Elegance.

THE VARIOUS LECTIONS are another Characteristic of this Edition. The Jews had long since adjoined to the Text their Keri's and Ketib's: but

\* See Masclef's Preface to his Hebrew Grammar.

*it is but lately that we have had a considerable Number of the Readings of Hebrew and Samaritan MSS. printed with it. As it is of great Importance to the Reader to know what particular MSS, and what Number of them, countenance any one Reading, I have disposed them in such a Manner that he may be easily satisfied in these respects, and also as to the Place where they may be found, by Means of a Table annexed for that Purpose.*

*It may perhaps be expected that I should say something of the Age and Value of the MSS. referred to: but I confess I have not had a sufficient Experience of them to inform the Public of those Circumstances. This, however, I can say, that most of these MSS. are very fair Copies, and though many of them exceed the Generality of printed Books in the Beauty and Size of the Letter, yet in some Places of a few others I could not be certain of the Words without a Glass. I have collated them without Prejudice, and I hope with Exactness; especially in the more essential Parts, the Letters: for there are certain Marks in many of them, to which at first I was not very attentive, not knowing the Meaning of them, but on farther Consideration I discovered, and have now long since been persuaded, that they are in general Indications of some Error either in the Letters or Points. I have therefore taken notice for the most part of Words marked with that small Circle which the Jews call a Piska, and of those which are distinguished with an horizontal Stroke or any like Mark. Such Signs very much perplexed Morinus in the Samaritan MSS: but most of them he at last discovered to denote either Faults in the Words which they accompanied; or, if the Word was ambiguous, that it was to be restrained to a particular Idea; or, in short, that they were frequently used as Marks to regulate the Respiration or denote the Passions: some of them, however, eluded his Sagacity.†*

*To the various Lectiōs of MSS. I have added those of printed Copies: both which will be seen under the Text at the Bottom of the Page. The Use of the marginal Lectiōs is to save the Reader the Trouble of having recourse continually to his Text: by them he will see at one Glānce wherein I differ from it; and in all the Lectiōs he will have in effect above sixty Texts before him.*

*The Text I have followed in the marginal Lectiōs, and with which I have compared the MSS. at the Bottom of each Page, is that of the Polyglot Bibles of Alcala, Paris and London; between which I have not found any material Variation.*

*From the small Specimen of various Lectiōs annexed to the Text here printed, the Reader may form some Judgment of the Utility of the Work un-*

† See his Preface to the Samaritan Pentateuch.



dertaken by Dr. Kennicott; which, I am fully persuaded, will be executed with the greatest Faithfulness and Accuracy.

THE next Thing which deserves Notice is the SAMARITAN-ARABIC Version, or the Arabic Version of the Pentateuch in the Samaritan Character. I had transcribed the two Prophecies for my own Use only, being led to examine it from its Character of Accuracy. † But as it may in some measure be reckoned unique, (the only other which, as far as I can learn, ever came into Europe being much torn and defaced, ‡) and as it seems allowed by those who have examined it to be a good one, I thought that it might be no unwelcome Present to the Public, to bring Part of it into Light. For greater Convenience I have substituted Arabic Characters, and would have printed likewise the Samaritan Character, in another Column, exactly as it is in the MS, if a sufficient Number of those Types could have been procured.

It is well known that the Samaritans mark with a Point the End of each Word like what we see on ancient Greek and Roman Inscriptions: and it were much to be wished that the Jews had been less obstinate, and had borrowed this Method from their Enemies; for a great Number of Errors which have crept into their Text, through Want of this Method, would have been avoided. Besides these Points there were some others in the MS. which occurred at the End of the Paragraphs, viz. three points with two parallel Strokes placed thus  $\equiv\therefore$ , or a Mark like this  $\text{---}\angle\therefore$ , as may be seen in the Samaritan Text and Version in our Polyglot. These small Advantages of knowing exactly the Limits of the Words and the larger Members of a Discourse were counterbalanced by very discouraging Circumstances, such as the Uncertainty of some Letters for Want of diacritical Points, and the Certainty of some Mistakes, or, at least, of very great Anomalies, pointed out by particular Marks. It was not therefore without great Labour that I

† See Walton's *Prolegom.* P. 81. Hottinger also observes of it ---- *In Versione Samaritano-Arabica, cujus fragmentum saltem habemus, observavi, in explicatione vocabulorum & phrasium obscuriorum non pœnitendam sæpe interpretem locasse operam.* Thes. Philol. Lib. I. cap. iii.

‡ This Version is mentioned by Morinus in the Preface to his Annotations on the Samaritan Pentateuch: a Copy of it was given to him by Perescius; and, because it contains the Hebrew Text, as well as the Samaritan, and Arabic Version in the Samaritan Character (whereas the two latter were only in the MS. I made use of,) he calls it *Trilinguis*. That MS. is older than the Bodleian by 314 Years; being written in the Month Rabî the latter, in the Year of the Hegira 623. It is still extant, and in the French King's Library.



arrived at the Sense. I may still be mistaken in it; but I flatter myself that what is done may be of some Help to those who examine the Arabic; and, relying on their Candour, I have hazarded a Translation of it. I have chosen to make it in Latin, because a literal Version (which is the most proper) would have sounded extremely harsh in English. The Punctuation I have added in the Arabic as I thought it requisite: but the Sections, though they seem not to be the most judiciously made, I have retained as they are in the MS.

Neither the Age nor the Author\* of this Version can now be ascertained. Bp. Walton† says that it is probable it was written after Saadiah's Time, i. e. after the ninth Century; eo quod (he adds) multa habet cum illius Versione communia. But that is no Argument. By any Thing that appears, it is to the full as probable that Saadiah borrowed from this anonymous Author as to suppose the contrary; if indeed that Fact is certain that one borrowed from the other, which I cannot but question. In the Chapters here examined we have as many obscure Places (as was before observed,) as in any Part of Holy Writ; and how different these Versions are may easily be seen: that they should agree in general in numberless Places is unavoidable; and that they should agree even in some difficult Places, though one had not been copied from the other, is far from being impossible: for the Authors of them might have had some traditionary Explanation transmitted to them; or they might have had Recourse to the same Version. However that be, if this Version was originally written by a Samaritan in the Characters in which it now appears, (which is by far the most probable Supposition;) and that of Saadiah, who is allowed to have been a Jew, in the Hebrew Character, (and I have seen it in two MSS. written in that Manner;) it seems to be morally impossible that either of the Authors of these Versions should have borrowed from the other, considering the inveterate Hatred which subsisted between these two Nations. The Bishop's Argument therefore being so very exceptionable, it may be allowed that the Samaritan-Arabic Version might as well have been written in the eighth Century or before, as after the ninth.

The MS. under Consideration was written (as appears by a Note inserted in the Book itself) by one who calls himself "Ab Helion in the Month of Ramazan, in the Year 931 of the Reign of the Sons of Kedar, i. e. (as it is there added) about the Year of the Christian

\* Proleg. Bibl. Polyg. Pag. 81.

† See what is remarked in relation to this Subject under the next Article.



“Æra.” There is besides another Date to be seen in the Book, viz. “in the first Month Ginmadi of the Year 939 of the Reign of the Sons of Ismael.” Now as there is no Reason assigned for the Insertion of this latter Date, and it cannot be supposed that a Book of that Size took up eight Years in transcribing, I imagine the Copyist used both those Dates with a View to point out the same Period of Time but according to two different Computations of the Hegira, viz. from Anno Dom. 622, which is the Time fixed by the Christian Writers for the Commencement of that Epocha, and from the Year 630, as Amasi fixes it among the Moham-medans. And what seems to give Weight to this Conjecture, is the different Mode of Expression used in relation to the Arabs.

The MS. above-mentioned is written for the most Part on Vellum in a running Hand; but the Character is large and sufficiently distinct. It is of a Quarto Form: each Page contains two Columns; on the right Hand is the Version, and on the left the Samaritan Text: and the Place where it may be found is the same as that of the Samaritan MS. marked B. in the Table. Dr. Kennicott † has noted the Places where it is deficient, and has given a true Description of it. Hence it is that Dr. Castell ‡ calls it a Fragment; which unhappily is too true: but the diligent manner in which that great Orientalist read it shews what Value he set on it. I shall only add in regard to the Samaritan-Arabic Version that it appears to me, from what I examined of it, to be as close as the Mauritanian (published by Erpenius) without running into the same Extremes; and, in general, to be superior to Saadias’s Version or that which is printed in the Polyglots, by its faithful Representation of the Text. And this Circumstance ought not to be forgotten, That, as it was certainly made from the Samaritan Text, it adds no small Weight to the few valuable MSS. we have written in that Character.

SOME Time after the two Chapters of the Samaritan-Arabic Version had been printed off, I discovered by means of Dr. Kennicott that there was in the Bodleian Library a MS. Arabic Version of the Samaritan Pentateuch. After having examined it, I transcribed from this latter the four Verses which are wanting in the other: I have added them as a SUPPLEMENT; and subjoined the Various Lectiōns between both, that we may have likewise a Specimen of this Version. This I thought would be a better Method, than to print the whole two Chapters, and that it would be sufficient to note the Difference in the Sense of some particular Words.

† First Dissertat. P. 31.

‡ Prefat. ad Lex. Heptag. P. 1.



*Whether these two Versions were originally one and the same, I will not pretend to determine absolutely. The learned Reader will judge for himself, if a Judgment can be formed from so brief a Collation. It may be observed, however, that the great Affinity between them, not only in Sense, but in Words, and that too in the most copious of all Languages, is difficult to be accounted for but on the Supposition that they proceeded from the same Hand. Dr. Pococke † supposes that this was the Case in regard to the Arabic Version printed in the Paris and London Polyglots and the Version which goes by the Name of Saadiah; and the Difference between those two is much the same as it seems to be between the two we have now under Consideration. The Dr. assigns probable Reasons for their Variations; ‡ and what he says will hold in general in the present Case.*

*In the Arabic MS. at the End of Deuteronomy we have these Words, viz. تمت هذه النسخة الشريفة المقدسة المثناة علي يد سيدنا موسى ابن عمران عليه افضل السلام في نهار الخميس خامس شهر جمادى الآخرة سنة خمس وثمانين وثمان مائة علي يد العبد الحقير المقرئ بن نبيه الراجي مغفرة ربه اقل خلق الله تعالى المملوك ابوالمرجا ابن ابوالفتح ابن يوسف ابن صدقة ابن ابوالفر ابن كتار السامري اليوسفي الاسراييل " This Copy of the most excellent and most holy Deuteronomy by the Hand of our Lord Moses, the Son of Amram, upon whom " may Peace abound, was completed on Thursday the fifth Day of the " Month of Jomada the latter in the Year eight Hundred and eighty " five; by the Hand of (a vile Servant, conscious of his Faults, hoping " for the Pardon of his Lord, the least of the Creatures of the most " High God) the Slave 'Abu'l-marga, the Son of 'Abu'l-fatah, the Son " of Joseph, the Son of Sadkah, the Son of 'Abu'l-far, the Son of Ketâr, " a Samaritan, of the House of Joseph the Israelite." At the End of the Book of Leviticus the latter Part of this Genealogy is thus read ابوالفرج — 'Abu'lfarag, Ebn Ketâr, Al-Josephî, Al-Samarî. On the Margin of the above-mentioned Writing at the Close of the Book we meet with Words to this effect: viz. " The Writing of Jabkan which he wrote under Ground, retiring there with Pleasure for that Purpose. Be propitious to this Book, ô Reader of this " MS, and say in God Amen."*

† Preface to the Var Lect. of the Arab. Pentateuch, P. 1.

‡ Ibid. P. 2.

From



From these Extracts we may collect, who was the Author of this Version; (for *النسخة* seems not only to signify a Transcript but likewise a Version;) viz. one 'ABU'L-MARGA. We find also that one Jabkan was the Transcriber of the MS. under Consideration; and we have besides a sort of Date toward ascertaining its Age: but what it means would be difficult to say, (as no Epocha is mentioned,) was it not for this Paragraph, which fixes the Time, viz. *فجز السفر الثالث بعون الله ولطفه يوم الجمعة* *تاسع عشر ربيع الآخر سنة اربعة وثمانين وثمان مائة المملوكي الاصغر* "The End of the third Book by the Assistance and Favour of God, on Friday the 19th Day of the Month Rabi' the latter, in the Year eight Hundred and eighty four OF THE KINGS OF GREECE." This I apprehend is the Æra of the Seleucidæ, which is not unfrequently made use of by the Jews and Arabs; † the former of whom call it the Æra of Contracts, and the latter distinguish it by the Name of the Æra of the two-horned — *دو القرنين*: and it is perhaps from Opposition to both those Religions that the Samaritan Author varied the Expression. The Time when this Æra commenced, according to the best Accounts, is fixed to the Year 312 before Christ: it will therefore hence follow that the Year 885 of that Æra will fall in with the Year of our Lord 573, and that this Version is by more than two Centuries older than that of Saadias, which was before reputed to be the most ancient in that Language.

It may be objected against the Age of this Version, that it is generally supposed that there was no Arabic Version of the Scriptures till about the ninth Century, when that Language became vernacular in all the Countries conquered by the Saracens. But Opinions must yield to Facts. And it may be observed that so early as the first Pentecost after our Saviour's Time we find in Jerusalem Proselytes from Arabia; that there were many Christians, and some Bishopricks established in it in the first Centuries; and that after the Dissolution of the Jewish Polity a great Number of Jews and Samaritans took Refuge in that Country. It cannot therefore be thought improbable that a Version in that Language should have been made in the sixth Century. It is rather surprizing that we do not read of some of a more early Date; and particularly as the Scriptures had long before been translated into most Languages.

† See the famous Arab. Lex. *Kamus* under the Word *الاصغر* and d' Herbelot, *bibl. orient.* under the Word *ASFAR*.



The Time when this Version first appeared in Arabic Characters could not well be before the fourteenth Century: because 'Abu'l-Feda (as Dr. Pococke observes\*) says that till his Time there was no Arabic Version in those Characters: it is probable however (adds the Dr.) that about this Period some of the Versions that were before made in that Language assumed their proper Form; by which Means the Barrier was broken down, which for many Centuries before had kept the Mussulmans at a Distance from the sacred Volumes.

It ought to be observed that, by a Date at the End of Genesis † compared with the other Date which we have seen at the Close of the MS, it appears that the Space of Time between them is not two Years. Now as it seems to be a shorter Time than is necessary for the completing an accurate Translation, I am inclined to suppose that those Dates refer to the Times when the Author made an End of writing out his fair Copy of those Parts from the rough Draught, in the Preparation of which he might have been engaged several Years.

This Arabic MS. is a fair and complete Copy, written on a fine eastern Paper, in folio. The Form and Freshness of the Letters seem to shew that it cannot well be more ancient than the sixteenth Century. It was purchased at Damascus Ann. Dom. 1663. for the Sum of four Pounds six Shillings, and given to the University of Oxford by Dr. Joseph Taylor. It is catalogued in the Bod. Library Arch. C. 7. N<sup>o</sup>. 3133.

Erpenius ‡ wished ardently that the Arabic Version since printed in the French and English Polyglots might one Day see the Light, that we might have Arabic Versions from Christians as well as from Jews: but if he had been informed of this Version made from the SAMARITAN Text, what Terms may we not suppose he would have used to recommend the printing of it; or rather what would he not have done that the World might receive some Benefit from this hidden Treasure?

I cannot conclude this Article without acknowledging myself obliged to my learned Friends, the Reverend the Professors Dr. Hunt and Dr. Browne, for their Assistance in the Difficulties I met with in the Arabic MSS.

\* Ibid. P. 1.

† نجز السفر الاول دعون الله ولطفه يوم الجمعة سابع شهر ربيع الاول  
 سنة اربعة وثمانين ثمان مائة وهو يوم الجمعة عيد العنصرة  
 The End of the first Book, by the Assistance of God, completed on Friday the 7th Day of the first Rabbí, in the Year 884, the fifth Day of the Feast of Pentecost.

‡ See his Preface to the Mauritanian-Arab. Version.



PREFIXED to each Section in the NOTES is the Comment, wherein I have endeavoured to express concisely the Purport of each distinct Part of the two Prophecies in one View; having considered the several Tribes separately, except in two or three Places where two of them are jointly treated of by the inspired Author.

It is necessary I should inform the Reader that many of the various Lectures adopted, and Criticisms contained in this Work, had been before proposed by Father Houbigant; whose excellent Bible not having had an Opportunity of perusing before I undertook this Performance, I was determined not to enter upon it till I had finished the whole, in order to avoid being prejudiced by so great an Authority. This Resolution I strictly adhered to, except in one single Instance, where I had recourse to him, for clearing up a Difficulty that not a little perplexed me. † Upon reading his Remarks on the two Prophecies afterwards, it gave me no small Satisfaction to find many of my Sentiments concurring with those of so judicious a Critic; and that where I differed from him I could see no sufficient Cause to induce me to change my Opinion.

The Examination of the Time and Manner in which the Prophecies were fulfilled makes a distinct Article for the most part in the first Prophecy; and likewise in the second, so far as any new Matter occurs which calls upon us for a more particular Attention.

BUT as there were some Points, which though immediately connected with the Subject, yet not being suggested by any Thing in the Prophecies, for that Reason could not be mentioned, much less enlarged upon without Digressions, I have thrown them together in an APPENDIX.

LASTLY, as a great Part of what both Jacob and Moses had predicted depended on the future Situation of the Tribes in the Land of Promise, and on the Quantity and Quality of the Portions which were to be divided among them, besides that Mention was not unfrequently made of Places in that Country, a MAP of it was thought very necessary to complete this Design. But finding none of the several Maps of the Holy Land which I examined to answer my Purpose, I was induced to undertake a new one. In this View I read Reland's Description of Palestine, who in general is guided by the Authority of Josephus, Jerom and Eusebius, in fixing the Situation of ancient Places mentioned in Scripture. From this Book and from Calmet's and Bishop Pococke's Maps I have chiefly compiled mine. In the inland Parts I found the first of these Authors very useful, and (upon the whole, what he

† See Pages 95 and 97.



professes to be,) more exact than others: but in the Coasts, where he is manifestly mistaken, I have copied from the Bishop, who not long since visited those Parts. My Reason for inserting by Guess a few of the Levitical Towns whose exact Situation I could not by any Means discover was, That we might have a general View of the whole Portion of Land belonging to this Tribe, be the better able to compare it with other Lots, and see what Proportion it bore to the whole Country. And, that it might appear what Parts the Descendants of Abraham might have claimed as their lawful Inheritance besides the Country which Joshua divided among them by Lot, I have made the Map to reach to the utmost Bounds of all that Tract of Land which God gave to that Patriarch.

In the Ornaments which surround the Title are the Standards of the twelve Tribes, in the Order of their Encampment in the Wilderness; taken from L'Amy's Introduction to the Scriptures. In the Centre of it is the Tabernacle, in which may be seen the Altar of Burnt-Offerings, &c. near which the Tribe of Levi was stationed.

In the Border of the Reference are two Jewish Shekels, inscribed on the one Side, THE SHEKEL OF ISRAEL, and on the Reverse JERUSALEM THE HOLY, in the Samaritan, or, as there is good Reason to suppose, in the Jerusalemic, Character. The Mark on the one Side is thought to have been Aaron's miraculous Rod that budded, and, on the other Side, the golden Pot of Manna preserved in the Ark. † The two Roman Coins have the Emperour Vespasian on the Reverse. The Figure sitting under the Palm-Tree, in both of them, represents Judea in a Posture that denotes Sorrow and Captivity. Mr. Addison \* says that the Man by the Palm-Tree in the Medal on the left Hand is supposed to be a Jew with his Hands bound behind him; but as this Account does not answer to what appears on it, I rather think, that he must have meant some other Medal, and that this in question is intended to represent a Roman Soldier exulting by reason of his Conquest of that Country. He is armed with a Lance and Spear, and treads on an Helmet. This Conjecture is farther confirmed by the last Medal which exhibits a winged Figure denoting Victory, and writing on a Shield.

† See Univ. Hist. B. I. Ch. vii.

\* Treatise on Medals PP. 132. 218. 231.



# A TABLE of the MSS. and EDITIONS referred to in this Work.

## MSS.

<i>A.</i> a MS. in <i>Sam.</i> Char. in the <i>Bodleian</i> Lib. Fol. catalogued Arch. Bodl. N <sup>o</sup> .C.1.									
<i>B.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	D <sup>o</sup> .	———— C. 2.
<i>C.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	———— C. 3.
<i>D.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	<i>Laud.</i>	———— B. 143.
<i>E.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	12 <sup>o</sup> .	————	<i>Marsh.</i>	———— 15.
<i>F.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	24 <sup>o</sup> .	————	<i>Pocock</i>	———— 5.
<i>G.</i>	————	D <sup>o</sup> .	————	<i>British Mus.</i>	4to.	————	————	<i>Claud.</i>	———— B. 8.
<i>A.</i>	D <sup>o</sup> . in <i>Heb.</i> or <i>Chald.</i>	D <sup>o</sup> . in the <i>Bod.</i> Lib.	Fol.	————	————	————	————	<i>Laud.</i>	———— A. 172.
<i>B.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	<i>Hunting.</i>	———— 11.
<i>C.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	<i>Seld. Arch.</i>	———— A. 65.
<i>D.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	<i>Pocock</i>	———— N <sup>o</sup> . 347.
<i>E.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Fol.	————	<i>Bodl. Arch.</i>	A. 95, 96.
<i>F.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Rolls	————	<i>Hunting.</i>	———— 1, 2, 3.
<i>G.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Fol.	————	D <sup>o</sup> .	———— 69.
<i>H.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	<i>Laud</i>	———— G. 97.
<i>I.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	<i>Marsh.</i>	———— 1.
<i>K.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	<i>Pocock</i>	———— 395, 396.
<i>L.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	8vo.	————	D <sup>o</sup> .	———— 30.
<i>M.</i>	————	<i>Rabbin</i> Char.	D <sup>o</sup> .	————	12 <sup>o</sup> .	————	————	<i>Marsh.</i>	———— 10.
<i>N.</i>	————	<i>Heb.</i>	————	D <sup>o</sup> .	————	Fol.	————	<i>Bodley</i>	———— C. 7, 8.
<i>O.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	<i>Hunting.</i>	———— 235.
<i>P.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	8vo.	————	<i>Marsh.</i>	———— 51.
<i>Q.</i>	————	D <sup>o</sup> .	————	<i>British Mus.</i>	Fol.	————	————	<i>Harl.</i>	———— 1528.
<i>R.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	8vo.	————	D <sup>o</sup> .	———— 5498.
<i>S.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Fol.	————	D <sup>o</sup> .	———— 5710.
<i>T.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	———— 5586.
<i>V.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	D <sup>o</sup> .	———— 5772.
<i>U.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Roll.	————	————	not catalogued.
<i>W.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	<i>cat.</i>	———— <i>Har.</i> — 7621.
<i>X.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	———— 5709.
<i>Y.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	———— 5773.
<i>Z.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	D <sup>o</sup> .	———— 1861.
<i>DC.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	4to.	————	<i>Da Costa</i>	———— not catalog.
<i>DCr.</i>	————	D <sup>o</sup> .	————	D <sup>o</sup> .	————	Roll	————	D <sup>o</sup> .	————

i. D<sup>o</sup>.

- |      |                  |                       |       |                   |       |                  |
|------|------------------|-----------------------|-------|-------------------|-------|------------------|
| i.   | Heb. Char.       | Oriel Coll.           | _____ | Folio             | _____ | not catalogued.  |
| ii.  | D <sup>o</sup> . | Jesus Coll.           | _____ | D <sup>o</sup> .  | _____ | cat. 46 and 47.  |
| iii. | D <sup>o</sup> . | Corp. Ch. Coll.       | _____ | D <sup>o</sup> .  | _____ | cat. W.B. 4, 7.  |
| iv.  | D <sup>o</sup> . | Lincoln Coll.         | _____ | Roll              | _____ | not cat.         |
| v.   | D <sup>o</sup> . | the Rev. Dr. Barton's | —     | 12 <sup>o</sup> . | _____ | D <sup>o</sup> . |

N. B. A farther Account of these MSS. may be seen in Dr. Kennicott's first Dissertation, from P. 315 to 336. and in the second at the End of P. 598.

## E D I T I O N S.

S. T. denotes the SAMARITAN TEXT as *printed* in the *Paris* and *London* Polyglots.

- |    |       |                                      |       |                         |                   |  |                  |
|----|-------|--------------------------------------|-------|-------------------------|-------------------|--|------------------|
| α. | _____ | Manasseh ben Israel's                | —     | Bible 12 <sup>o</sup> . | printed Amster.   | _____                                  | 1639.            |
| β. | _____ | Vander Hooght's                      | _____ | D <sup>o</sup> .        | 8 <sup>o</sup> .  |  |                  |
| γ. | _____ | Athias's                             | _____ | D <sup>o</sup> .        | 8 <sup>o</sup> .  | _____                                  | 1661 and 1667.   |
| δ. | _____ | Stephens's                           | _____ | D <sup>o</sup> .        | 24 <sup>o</sup> . | 6 Tom.                                 | _____            |
| ε. | _____ | Bomberg's—Rabbin                     | —     | D <sup>o</sup> .        | Fol.              | _____                                  | Venice. _____    |
| ζ. | _____ | Buxtorf's                            | _____ | D <sup>o</sup> .        | D <sup>o</sup> .  | _____                                  | Baf. _____ 1620. |
| η. | _____ | Card. Ximenes's (or the Complutens.) |       | Polyglot.               | _____             |  |                  |
| θ. | _____ | Fel. Pratenfis's                     | _____ | D <sup>o</sup> .        | _____             |  | 1517.            |
| ι. | _____ | An anonymous                         | _____ | D <sup>o</sup> .        | 4to.              | cat. in Bod. Lib. R. 2. 13. Art. Seld. |                  |
| κ. | _____ | Plantine                             | _____ | D <sup>o</sup> .        | _____             | Antwerp                                | _____ 1569.      |
| λ. | _____ | Hutter's                             | _____ | D <sup>o</sup> .        | _____             | D <sup>o</sup> .                       | _____ 1587.      |
| μ. | _____ | Robert Stephens's                    | _____ | D <sup>o</sup> .        | 4to.              | 3 Tom.                                 | _____ 1543.      |

N. B. \* denotes that the Word among the *Var. Lect.* was originally written as it is represented there.

\_\_\_\_\_ - - - - - that the MS. is not legible in that Place.

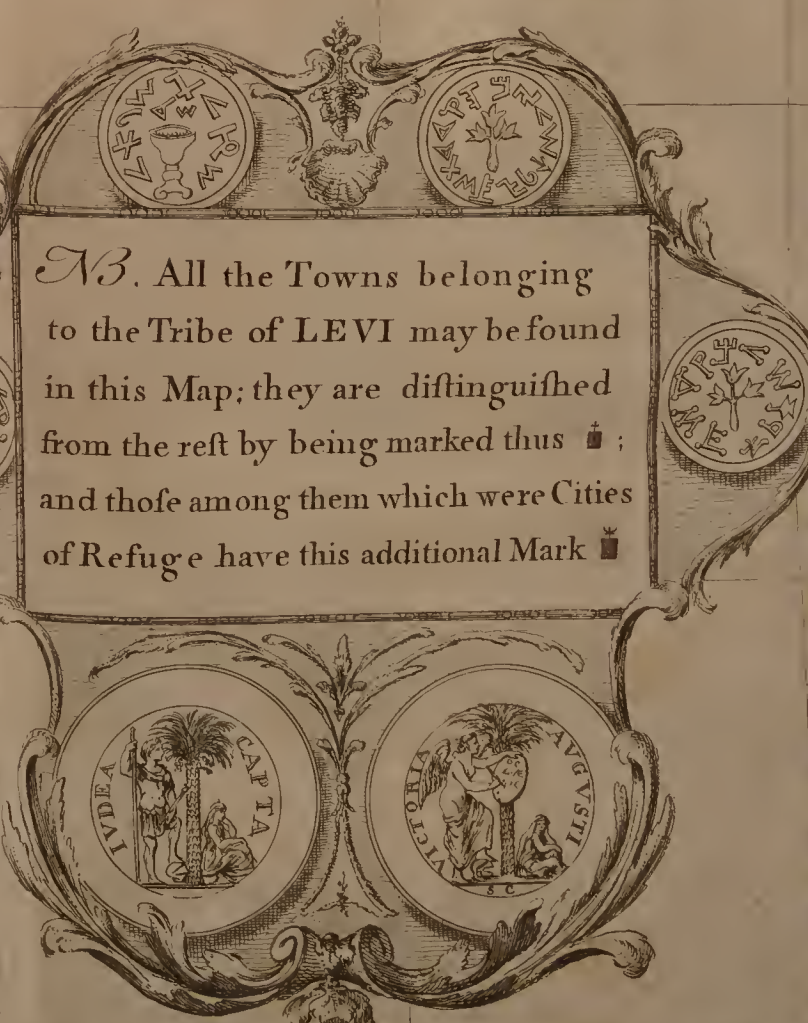
## E R R A T A.



Pag. 6. Lin. 15. lege כּוּטְרֵף *utrobique*. P. 7. L 7. l. Until. P. 14. L. 11. sic. leg. בנימין ] בנימין S. T. MSS. A. B. D. E. בנימין G. בנימין A. H. &c. P. 19. L. 7. l. But. P. 34. L. 6. transp. 94. P. 54. L. 1. l. having first become Surety for Benjamin. P. 67. L. 28. adde their. P. 103. L. 10. add. and perhaps also to the Asmonean Princes; who, though descended from Levi, were born, and had their Possessions, among the Children of Joseph. P. 214. L. 19. l. Gods. P. 215. L. 22. l. their. P. 223. L. 33. l. Abraham and Jacob.









All the Towns belonging to the Tribe of LEVI may be found in this Map; they are distinguished from the rest by being marked thus ; and those among them which were Cities of Refuge have this additional Mark 





THE  
PARALLEL PROPHECIES  
OF JACOB AND MOSES  
EXAMINED.

בראשית מט. ויהי נח:

וְיִקְרָא יַעֲקֹב אֶל בְּנָיו. וַיֹּאמֶר הָאֲסֹפוֹ  
וַאֲגִידָה לָכֶם אֶת אֲשֶׁר יִקְרָא  
אֲתֶכֶם בְּאַחֲרִית הַיָּמִים:

הקבצו ושמעו בני יעקב. ii.

ושמעו אל ישראל אביכם:

בכרי רֹאוּבֵן בְּכוֹרִי אֶתְּהָ. iii.

כחי וראשית אוני \*

יתר שאת. ויתר עז. iv.

פחז פחזת כמים. אל תותר. פחז

כי עלית משכבי אביך.

אז חללת יצועי עלה:

#### VARIOUS L E C T I O N S.

V. i. ויקרא wanting MS. iii. ואת א want-  
ing MS. iii. ואגיד [ואגידה] MS. iii. \* V. ii. לישראל [אל ישראל] MSS.  
A. D. V. iii. בכורי [בכרי] ST. MSS. A. B — . C. D. E. F. G. H.  
N. iii. אוני [אני] MSS. A. H. N. Y. ii. iii. V. iv. שאת wanting



## The forty ninth Chapter of GENESIS.

AND JACOB called unto his Sons, and said, Gather  
 A yourselves together, that I may tell you that  
 which shall befall you in the last Days.

2. Gather yourselves together, and hear, ye Sons of Jacob,  
 And hearken unto Israel your Father.
3. REUBEN, thou *art* my First-born,  
 My Might, and the Beginning of my Strength :
4. Superior in Dignity, and superior in Violence,  
 Thou hast been unstable as the Waters, thou shalt not be  
 superior ;  
 Because thou wentest up to thy Father's Bed :  
 Then by going up didst thou defile my Couch.

## VARIOUS LECTI ONS.

MS. i. פחז ] פחות ST. MSS. A. B — . C. D. E. F. [ B.H. *a Piska*.  
 עליתה ] עליה ST. MSS. A. B — . C. D. E. F. G.  
 MS. iii. אביר ] חכיר MS. V.

שמעון ולוי אחים •

v.

כלי

כלו חמס מכרתיהם •

בסודם , תבא

בסודם אל תבוא נפשי •

vi.

כבדי

בקהלם אל תחר כבודי •

כי באפם הרגו איש •

וברצונם

וברצונם עקרו שור •

ארור אפם כי עז •

vii.

ועברתם כי קשתה •

אחלקם ביעקב •

ואפיצם בישראל :

יהודה אתה •

viii.

יודוך אחיך •

איביך

ידך בערף אויביך •

ישתחוו לך בני אביך •

## VARIOUS L E C T I O N S.

V. v. כלי [כלי] ST. MSS. A. B — . C. D. E. F. G. [מכרתיהם] MS. H. [I.i. a *Pifka*. V. vi. בסודם [בסודם] MSS. A. B. C. D. E. F. G. iii. תבא [תבא] MSS. A. B. C. D. E. F. G. בקהלם [בקהלם] ST. MSS. B. D. E. F. B. D. \* כבודי [כבדי] ST. MSS. A. B. C. D. E. F. G. יחר [תחר] MSS. A. B. C. D. E. F. G. A. K. N. iii. הרגו איש [הרגו איש] MS. T. wants וברצונם [וברצונם] ST. MSS. A. B. C. D. E. F. I. K. L. N. איש .



5. SIMEON and LEVI *are* Brethren :

They have executed their violent Stratagems.

6. O my Soul, enter not into their Council ;

In their Assembly, mine Honour, be not united *with*  
*them !*

For in their Anger they flew Men,

And in their Wilfulness they extirpated a Chief.

7. Curfed be their Anger, for *it was* fierce ;

And their Wrath, for *it was* cruel :

I will divide them in Jacob,

And scatter them in Israel.

8. Thou *art indeed* JUDAH ;

Thy Brethren will PRAISE thee :

Thy Hand *shall be* on the Back of thine Enemies ;

The Sons of thy Father shall fall down to thee.

VARIOUS LECTI ONS.

W. ii. וברצנם הרעק עקרו ] וברצנם עקרו-שור MS. G. וברוצנם  
MS. Z. V. vii. אדיר ] ארור ST. MSS. A. B. C. D. E. F. G.  
MS. i \*. ואפיין ] ואפיצם MS. D. ואהלקם ] אחלקם  
V. viii. אויבך ] איבך ST. MSS. A. B. C. D. E. F. G. ירך ] ירך  
X. i. [ wanting E \*. וישתחוו ] ישתחוו MSS. A. B. C. D. E. F. A.

גור אריה יהודה :

ix.

מטרף בני עלית .

כרע רבץ כאריה .

וכלביא . מי יקימנו ?

לא יסור שבט מיהודה .

x.

ומחוקק . רגליו .

ומחוקק מבין דגליו .

יבא . שילה .

עד כי יבוא שלה .

יקהת .

ולו יקהתו עמים :

אסרי .

אסורי לגפן עירה :

xi.

אתנו :

ולשרקה בני אתון :

כבס . לבשו .

וכבס ביין לבושה .

סותה .

ובדם ענבים כסותה .

חכלילי .

חכליל עינים מיין .

xii.

ולבן שנים מחלב :

## VARIOUS L E C T I O N S .

MS. 5. טרף עלית [טרף בני עלית ST. MS. C. גר [גור V. ix. ומחוקק [ומחוקק V. x. ST. MSS. A. B. C. D. E. F. וכלביא [וכלביא MSS. A. D. G. I. i. מוקק B. רגליו [רגליו ST. MSS. A. B. C. D. E. שלה [שילה ST. MSS. A. B. C. D. E. F. G. יבא [יבא ST. MSS. A. B. C. D. E. F. G. יקהתו [יקהת ST. MSS. A. B. C. D. E. F. G. A. I. [ a *Pifka* over י i. ε, ζ. עירו [עירה ST. MSS. A. B. C. D. E. F. G. G. iii. [ a *Pif.* over K. i. ה MSS. A. B. בנה [בני ולשרקה [ולשרקה MS. D.



9. Judah, *thou art* a Lion's Whelp,  
 Thou didst bring up my Son from *being* a Prey :  
 He stooped down, he couched as a Lion,  
 And as a Lioness : who shall rouse him up ?
10. The Sceptre shall not depart from *the Land of* Judah,  
 Nor a Leader from her Standards,  
 Before He come who *belongeth* to her ;  
 And Him shall the Nations obey.
11. Tied to the Vine is her Fole,  
 And to her choice-Vine the Ass's Colts ;  
 And her Garment is washed in Wine,  
 And her Clothes in the Blood of Grapes.
12. Her Eyes *are* red with Wine,  
 And her Teeth white with Milk.

## VARIOUS LECTI O N S.

אנתו ST. MSS. D. E. F. G. אנתו MSS. A. B. C. MS. iii.  
 לבשו ST. MSS. A. B. C. D. E. F. G. A. B. E. W. Z. iii.  
 כסותו ST. MSS. A. B. C. D. E. F. G. [a *Pis.* over ס G. K.  
 סתה I. סתה iii. V. xii. חכלילי ST. MSS. B. C. D. E. F.  
 חכלילי G. חכליל A. חכליל E. שנים MS. A.

- xiii. זבולן לחוף ימים ישכון \* ישכן .  
והוא לחוף אניורת \* אנית .  
וירכתו עד צידון : על--צידן .
- xiv. יששכר חמור גרים \* חמר גרם .  
רבץ בין המשפתיים \*  
xv. וירא מנוחה כי טובה , מנוחה . טוב .  
ואת הארץ כי נעמה \*  
ויט שכמו לסבל .  
ויהי למוס עבד : למס .
- xvi. דן ידין עמו .  
כאחד שבטי ישראל \*  
xvii. יהי דן נחש עלי דרך ,  
שפפון עלי ארח \* שפיפן .

VARIOUS LECTI ONS.

V. xiii. זבולן [זבולן] MS. 5 \*. MSS. A. E. I. ii. twice ; L once. ישכון [ישכן] MS. iii. ST. MSS. A. B. C. D. E. F. G. A. B. E. I. K. L. N. R. W. Y. Z. i. iii. [a *Pif*. G. H. ST. MSS. A. B. C. D. E. F. G. A. צידון [צידן] MSS. L. i. iii. על V. xiv. חמר [חמור] ST. MSS. A. B. D. E. A. E. N. iii. [a *Pifka* F. H. a *Space* between מ and ר G. גרים [גרם] ST. MSS. A. B. C. D. F. G. MS. iii \*. V. xv. מנוחה [מנוחה] ST. MSS. A. B. C. D. E. F. G. A. E. K. W. X. Z. iii. טובה [טוב] ST. MSS. A. B. C.



13. ZEBULUN shall dwell at the Haven of the Sea ;  
 And he *shall be* for an Haven of Ships ;  
 And his Border *shall be* unto Zidon.
14. ISSACHAR is the Afs of Strangers,  
 Couching down between two Bars :
15. And he saw the resting-Place that *it was* good,  
 And the Land that *it was* pleasant ;  
 And he inclined his Shoulder unto the Burthen,  
 And became a Servant unto Tribute.
16. DAN shall avenge his People,  
 Like any of the Tribes of Israel :
17. Dan shall be a Serpent by the Way,  
 An Adder by the Path ;

## VARIOUS LECTIONS.

D. E. F. G. לסבול ] למס MS. A. למס MSS. A. B. C. D.  
 V. xvii. יהי ] עלי MSS. A. B. C. D. E. F. עלי MS. A. twice.  
 E. F. once. על C. twice. שפפון ] שפיפון ST. MSS. A. B. C. D. E. F. G.  
 האחור ] אחור Ed. ג. טוב ] טוב I. W. θ. [a *Pif.* over י H. i. שפיפון  
 MSS. C. D.

- הנשך עקבי סוס .  
ויפל הכבו אחור :  
( לישועתך קייתי יהוה : ) xviii.
- גר גרור יגורנו . xix.  
והוא יגור עקבם :  
מאשר שמנה . יגר . עקב .
- אשר שמן לחמו . xx.  
והוא יתן מעדני מלך :  
נפתלי אילה שלוהה . שלחה .
- הנתנה אמרי שופר :  
הנתן . שפר .
- בן פרת יוסף . xxii.  
בן פרת עלי עין .
- בני צעירי עלי שור . xxiii.  
בנות צערה .

# VARIOUS L E C T I O N S.

The xviii. V. detached from the Context MSS. B. D. G. I. K. L. N. W. DC. i. Ed. θ. &c. MS. E. [יהוה] י י י קועתי [קייתי] MS. B. V. xix. יגורנו H. I. ST. MSS. A. B. C. D. E. F. G. יגורנו [יגורנו] iii. יגור יגורנו ST. MSS. A. B. D. E. F. A. B. E. I. L. N. W. X. Z. iii. 5. יגור G. [ writ. over between ג and ד C. V. xx. מעורני [מעורני] iii. שמנה ST. MSS. A. B. C. D. E. F. G. שמן [שמנה] MSS. B. C. D. E. G. [a Mark A. V. xxi. נפתלי נפתלתי MS. C.



That biteth the Horfe's Heels,  
So that his Rider shall fall backward.

18. (*I have waited for thy Salvation, O Lord!*)

19. A Troop shall invade GAD:

But he shall invade their Rear.

20. The Meat of ASHER shall be fat;

And he shall yeild royal Dainties.

21. NEPHTALI is a spreading Oak,

Which produceth beautiful Boughs.

22. JOSEPH is a Bullock,

A Bullock near a Fountain.

23. My Son, my young one, was upon the Wall,

VARIOUS LECTI ONS.

הנותן [הנתן] ST. MSS. A. B. C. D. E. F. E. K. W. הנותן [שלחה]  
MS. W. שופר [שפר] ST. MSS. C. E. [a Mark between 1st and 2d  
Let. A. V. xxii. בן פרת [בן פרת] MS. A. בני פרת and בין פרת  
MS. iii. בן פורת in the 2d Place E. [a Mark over פרת twice K. N.  
[once only i. V. xxiii. בני] ST. MSS. A. B. C. D. E. F. G.  
[wanting i. [a Mark over the End of the Word K. N. צעירי]  
ST. MSS. A. B. C. D. E. F. G. צערה A. [a Mark over the End of  
the Word K. N.

וימררהו . ויריבהו .	ורבו .
וישטמהו . בעלי חצים .	
ותשב באיתן קשתו .	xxiv.
ויפזו זרועיו ידיו .	זרעי .
מיד יאביר יעקב .	
משם רעה --- ישראל :	אבן ----
מאל אביך ויעזורך .	xxv.
ואל שרי ויברכך	ואת-שרי .
ברכות שמים ממעל .	ברכת . מעל .
ברכות תהום רבצת תחת :	ברכת <i>passim</i>
ברכות שדים ורחם .	xxvi.
ברכות אביך . גברו	
על ברכות הרי עד .	הורי .
תאות גבעות עולם .	גבעת .

## VARIOUS L E C T I O N S.

V. xxiii. [וימררהו] ומררו MS. B. [ויריבהו] ורבו ST. MSS. A. B. C. D. E. F. G. [וישטמהו] וישטמוהו MS. iii. V. xxiv. [באיתן] ביתן MS. F. [זרעי] זרעי ST. MS. D. [זרעי] זרעי MS. F. [באתן] I. [רעה] רעי MSS. B. C. D. E. F. G. Z. D \* [a Mark over the last Letter K. [אבן] wanting MS. iii \*. a Mark on the last Letter K. N. V. xxv. [ואת-שרי] ואל שרי ST. MSS. A. C. D. E. F. G. B. [ברכות] ברכת MS. G. [ויברכך] יברכך Ed. ζ. [את] a *Pif.* over four times MS. W. [twice I. ii. [once K. [מעל] ממעל ST. MSS. A. B. C.



And the Archers forely grieved him,  
And contended with him, and maliciously-opposed  
him ;

24. But his Bow returned with Force,  
And his Hands bent its Arms,  
By the Hands of the Mighty-One of Jacob,  
By the Name of the Shepherd - - - of Israel ;
25. By the God of thy Father, who shall help thee,  
And by the God Almighty, who shall bless thee  
*With* Blessings of Heaven above,  
*With* Blessings of the Deep lying beneath.
26. Let the Blessings of the Breast and of the Womb  
(The Blessings of thy Father,) prevail  
Beyond the Blessings of the eternal Mountains,  
*Beyond* the desireable Things of the everlasting Hills :

VARIOUS LECTI O N S.

D. E. F. G. רובצת ] רבצת MS. i \*. רובצת MS. K.  
V. xxvi. ברכת אביך ואמך ] ברכת אביך ST. MSS. A. B. C. D. E. F. G.  
הורי ] הורי ST. MSS. A. B. C. D. E. F. G. A. X. iii. 5. [ a *Piska* over ו  
H. i. Ed. e. תאות ] תאות MS. B. גבעות ] גבעות MSS. N.W. i. ii. iii.

תהיין , תהינה לראש יוסף .

ולקדקד נזיר אחיו :

בנימן .

בנימין זאב יטרף \*

xxvii.

ער .

בבקר יאכל עדי .

ולערב יחלק שלל :

כל אלה שבטי ישראל . שנים xxviii.

עשר \* וזאת אשר דבר להם

אביהם \* ויברך אותם . איש

אשר כברכתו ברך אותם : אתם

VARIOUS L E C T I O N S .

V. xxvi. תהיין ] תהינה ST. MSS. A. B. C. D. E. F. G. I. i.  
V. xxvii. בנימן ] בנימין MSS. G. A. H. Q. R. S. U. Y. Z. DC. 2. MSS.  
4. 5. Ed. α. β. δ. ε. ζ. η. θ. ι. λ. μ. עדי ] ער ST. MSS. A. B. C. D. E.



They shall be on the Head of Joseph,  
And on the Crown-of-the-Head of the Prince of his  
Brethren.

27. BENJAMIN *is* a ravening Wolf;  
In the Morning he shall devour the Prey,  
When in the Evening he hath divided the Spoil.
28. All these *are* the twelve Tribes of Israel : and this  
*is* what their Father spake unto them, and blessed  
them ; every one according to his Blessing he blessed  
them.

VARIOUS L E C T I O N S.

F. G. [a *Piska* over ד H. K. N. i. ולערב MS. A. V. xxviii.  
אתם [אתם] MS. V [wanting. X. איש wanting MS. C. אותם  
ST. MSS. B. C. D. E. F. G. A. N. X. Z. iii. [a *Piska* H.

## ספר אלה הדברים לג:

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ  
הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי  
מוֹתוֹ וַיֹּאמֶר.

	i.	יְהוֹה מְסִינִי בָּא .	
לְמוֹ .		וּזְרַח מִשְׁעִיר לָנוּ .	
	ii.	הוֹפִיעַ מֵהָר פֶּאֶרֶן .	
מִרְבֶּבֶת .		וְאַתָּה מִרְבֶּבֹת קֹדֶשׁ .	
אֵשׁ . דֶּת .		מִיָּמִינוּ אֲשֶׁרוֹת לְמוֹ :	
אֶף חֲבֹב .	iii.	אֵב חוֹבֵב עַמִּים .	
קֹדֶשׁוֹ .		כָּל קֹדֶשִׁים בִּירֶךְ .	
לְרַגְלֶךְ .		וְהֵם תְּכוּ לְרַגְלֶיךָ .	
יֵשָׁא . מְדַבְּרֶתְךָ .		וַיֵּשָׁאוּ מְדַבְּרוֹתֶיךָ :	

## VARIOUS LECTI ONS.

In the Title — וְזֹאת wanting MS. V. מוֹתוֹ MSS. X. Z. iii.  
 וְאַתָּה MSS. A. B \*. [ואתה ST. MSS. A. B. E. G. פֶּאֶרֶן V. ii.  
 X. ii. 5. [a *Piska* over ה i. וְאַתּוֹ ST. MSS. A. B. D. E. G. E —  
 מִרְבֶּבֹת ST. MSS. A. B. D. E. G. A. H. I. K. M. W. 5. [מִרְבֶּבֶת  
 קֹדֶשׁ MS. H. אֵשׁ דֶּת MSS. A. E. A. B. G. H. I. L.



## The thirty third Chapter of DEUTERONOMY.

AND this is the Blessing wherewith MOSES, the  
 A Man of God, blessed the Children of Israel  
 before his Death: and he said,

1. The LORD came from Sinai,  
 And rose up from Seir unto us:
2. He shined forth from Mount Paran,  
 And the Holy-One came with Multitudes;  
 From his right Hand *issued* Streams unto them.
3. O loving Father of the People,  
 All the Saints are at thy Hand,  
 And they fall down at thy Feet,  
 And they shall receive of thy Words.

## VARIOUS LECTI ONS.

M. Q. R. S. T — . U. Y. DC r. 4. [a *Mark* over K. O. γ. x. אֲשֶׁר  
 MS. G. אֲשֶׁר דָּוָה MS. D. [the ו written over דָּה MS. C. V. iii.  
 אָב ST. MSS. A. B. D. חֹבֵב ST. MSS. A. B. D. E. G. iii.  
 וְכָל ST. MSS. A. E. קְרוּשִׁי MS. M. בִּידֵךְ MS. M.  
 לְרַגְלֶךְ ST. MSS. A. E. G. I. K. M. S. W. X. Z \*. ii. iii.  
 וְשָׂאוּ ST. MSS. A. E. G. מְדַבְּרֶתְךָ MSS. E. M. 5.  
 C

- iv. תורה צוה לנו --- . משה .  
מורשה קהלת יעקב :
- v. ויהי בישורון מלך . בישורון .  
בהתאסף ראשי עם .  
יחד שבטי ישראל :
- vi. יחי ראובן . ואל ימות : ימת .  
ויהי (שמעון) מתיו מספר : want שמעון .  
וזאת ליהודה . ויאמר .
- vii. שמע יהוה קול יהודה .  
ואל עמו תביאנו .  
ידו ריב לו . ידיו . רב .  
ועזר מצריו תהיה :

VARIOUS LECTI ONS.

קהילת [קהלת] MSS. I. P. X. Z. iii. 5. מורשה [מורשה] V. iv.  
MSS. X. i. iii. קהולת MS. B. בישורון [בישורון] V. v.  
K. M. X. Z. i. iii. בישורון MSS. A. I. 2. בהתאספו [בהתאסף]  
MS. X. ראש [ראשי] MS. i. \* wanting ראשי MS. B. העם [עם]  
ST. MSS. A. B. D. E. G. יחדו [יחד] ST. MSS. A. B. D. E. G.  
V. vi. אל [ואל] ST. ימת [ימת] ST. MSS. A. B. D. E. G. A. E. I.



4. — He commanded us a Law,  
*To be* the Inheritance of the Congregation of Jacob.

5. And he was King in Jeshurun,  
 When the Heads of the People were assembled,  
 Together with the Tribes of Israel.

6. Let REUBEN live, and not die :  
 And let SIMEON be few in Number.

And this he said of JUDAH,

7. Hear, LORD, the Voice of Judah,  
 And make him go before his People ;  
 Let his Hand contend for him,  
 And be thou an Help against his Enemies.

VARIOUS LECTI ONS.

W. X. i. ii. iii. 5. מתיו מאתו ST. MSS. A. B. D. E. G. V. vii.  
 [ ויאמר ] wanting MS. iii. \*. חביאנה ST. MSS. A. B. D. E.  
 [ ידיו ] ידו ST. MSS. A. B. D. E. G. ריב ] רב ST. MSS. A. B. D.  
 E. G. a Mark K.

וללוי אמר.

ואורִיךְ.

תמִיךְ ואִרִיךְ לֹאִישׁ חֲסִידֶךָ.

viii.

נִסִּיתוּ.

אֲשֶׁר נִסִּיתֶהוּ בַמֶּסֶה.

תִּרְיָבֶהוּ.

וְתִרְיָבֶהוּ עַל מִי מִרְיָבָהּ.

הָאֹמֵר לֹאֲבִיו.

ix.

רֵאִיתִיו.

וְלֹאֲמוֹ, לֹא רֵאִיתִיךְ.

וְאֵת אֲחִיו לֹא הֵכִיר.

בְּנוֹ.

וְאֵת בְּנָיו לֹא יָדַע.

כִּי שָׁמְרוּ אִמְרֶתְךָ.

וּבְרִיתְךָ יִנְצְרוּ.

יִוְרוּ מִשְׁפָּטֶיךָ לִיעֶקֶב.

x.

נְתוּרֶתְךָ.

וְנְתוּרֶתְךָ לְיִשְׂרָאֵל.

קְטוּרָה. בֶּאֱפֶךְ.

יִשְׁיִמוּ קְטוּרָה בֶּאֱפֶיךָ.

זְכַלִּיל עַל מִזְבִּיחְךָ:

VARIOUS LECTI<sup>o</sup>NS.

V. viii. תמִיךְ [תומִיךְ MS. X. ואִרִיךְ [ואורִיךְ ST. MSS. A. D. E. G. A. E. W. Z \*. i. חֲסִידֶךָ [חֲסִידֶךָ ST. MSS. B. E. נִסִּיתֶהוּ [נִסִּיתוּ ST. MSS. E. H. ii. חֲסִידֶךָ MSS. I. M. [a Mark K. תִּרְיָבֶהוּ [תִּרְיָבֶהוּ ST. MSS. A. B. D. נִסִּיתוּ Z. נִסִּיתוּ MSS. A. D. E. G. רֵאִיתִיו MS. iii. הָאֹמֵר [הָאֹמֵר V. ix. מִרְיָבָהּ [מִרְיָבָהּ MS. H. וְאֵת־אֲחִיו [וְאֵת־אֲחִיו ST. MSS. A. B. D. E. G. בְּנוֹ [בְּנוֹ MSS. A. E. I. L. M. W. Z. i. אִמְרֶתְךָ [אִמְרֶתְךָ ST. MSS. A. B. D. E. G. יִנְצְרוּ [יִנְצְרוּ MS. W. V. x. אִמְרֶתְךָ MS. i. אִמְרֶתְךָ MS. iii.



And he said of LEVI,

8. *Let* thy Thummim and thy Urim *be* to thy holy one,  
Whom thou didst prove at Massah,  
And with whom thou didst strive at the Waters of  
Meribah ;
9. Who said to his Father,  
And to his Mother, I have not seen You ;  
Neither did he acknowledge his Brethren,  
Nor know his own Children :  
For they observed thy Word,  
And kept thy Covenant :
10. They shall teach Jacob thy Judgments,  
And Israel thy Laws :  
They shall put Incense before thee,  
And whole Burnt-Sacrifice on thine Altar :

VARIOUS LECTI O N S.

MS. DC. ותורתך [ותורתך] ST. MSS. A. D. E. G. יר  
MS. B. לישׁר [לישראל] MS. I. ישׁמו [ישׁמו] MS. M. קטורה  
ST. MSS. A. B. D. E. G. A. 5. קטר MS. i. באפך [באפך] MS. i.  
MSS. D. G. A. I. M. מובחך [מובחך]

ברך יהוה חילו. xi.

ופעל ידיו תרצה \*

מתנים.

מחץ מתני קמיו :

ומשנאי' מן יקומון :

לבנימן •

לבנימין אמר.

ידיד.

יד יד יהודה

xii.

ישכן .

ישכון לבטח עליו .

• חפף

חופף עליו כל היום.

ובין כתפיו שכן :

וליוסף אמר .

מברכת 'הוה ארצו

xiii.

מפל.

ממגר שמים מעל.

ומתהום רבצת תחת :

VARIOUS LECTIONS.

V. xi. ופועל [ופעל MS. X. פעל MS. A. ידיו ST. MSS. A.  
B. D. E. G. מתני [מתנים MS. i. תרץ [תרצה MS. i. יקמנו  
[יקומון ST. MSS. A. B. D. E — . G. יקמון MS. Z.  
MSS. A. B. E — . G. יקים MS. D. יקמן MS. A. ולבנימים  
V. xii. לבנימין ST. MSS. A. B. D. E. לבנימן MS. G. אמר  
[אמר MS. C. יר [יריד MS. X. i. ישכון [ישכן after  
*two Marks* K. wanting ST.]



11. Bless, LORD, his Forces,

And accept the Work of his Hands :

Smite through the Loins of them that rise against him,

And let not his Enemies rise up again.

He said of BENJAMIN,

12. The Hand, *even* the Hand of the LORD

Shall dwell in safety upon him ;

It covers him all the Day long,

And dwells upon his Shoulders.

And he said of JOSEPH,

13. Blessed of the LORD *be* his Land

With the precious Things of Heaven above,

And with the deep lying beneath ;

#### VARIOUS LECTI ONS.

MSS. A. B. D. E. חפף עליו [חפף עליו MS. V. [wanting MS. 5.  
 וחופף עליו MS. G. The latter Part of this Verse is thus read —  
 בחפתיו [בחפיו MS. i. — עליו כל חפף עליו כל היום כל כתיפיו שכן  
 ST. MSS. A. B. D. E. כתיפיו MSS. H. X. i. [a Mark K. V. xiii.  
 מברכת ] מברכת MS. M. מטל ] מטל with a *Piska* H \*. This  
 Word seems to be written מעל M. רובצת ] רובצת MSS. M. ii.

תבואת .	וממגד תבואות שמש .	xiv.
גרש .	וממגד גרושי ירחים .	
	ומראש הררי קדם .	xv.
	וממגד גבעות עולם :	
ומלואה .	וממגד ארץ ומלואה .	xvi.
שכני .	ורצון שכן סנה .	
	תבואתה לראש יוסף .	
	ולקדקד נזיר אחיו :	
שורו .	בכור שור הדר לו .	xvii.
ראם .	וקרני ראמי קרניו .	
	בהם עמים ינגח .	
	יחדו אפסי ארץ .	
	והם רבבות אפרים .	
	והם אלפי מנשה :	

VARIOUS LECTI ONS.

V.xiv. תבואת [תבואות] MSS. M. W. גרש [גרשי] ST. MSS. A. B. D. E. G. [a *Pifka*. H. V. xv. הררי [הררי] ST. MSS. A. B. D. E. G. גבעות [גבעות] ST. MSS. A. B. D. E. — . G. E. V. xvi. שכני [שכן] ST. MSS. A. B. D. G. — . G. ומלואה [ומלואה] ST. MSS. A. B. D. G. MS. W. שוכני [שנה] MS. A. [a *Mark* over ה K. V. xvii. בכור [שור] ST. MSS. A. B. D. E. G. MS. X. בכר [שור] ST. MSS. A. B. D. E. G. MS. P\*. הדר לו הדר לו MS. B. הדר [הדר] MS. Z.



14. And with the precious Fruits of the Sun,  
And with the precious Produce of the Moon ;
15. And with the chief Things of the eternal Mountains,  
And with the precious Things of the everlasting Hills ;
16. And with the precious Things of the Earth and its  
Fulness,  
And *with* the Favour of Him that dwelt in the Bush :  
Let *these* be on the Head of Joseph,  
And on the Crown-of-the-Head of the Prince of his  
Brethren.
17. His Glory *is* the Firstling of a Bullock,  
And his Horns *are* the Horns of Rhinoceroses ;  
With them he shall gore the Nations,  
And in like Manner the Ends of the Earth ;  
And these *are* the ten Thousands of EPHRAIM,  
And these the Thousands of MANASSEH.

VARIOUS LECTI ONS.

MS. iii. ראם [ראם] ST. MSS. A. B. D. E. G. ינגע [ינגע] MSS.  
A. B. יחרו [יחרו] MSS. A. I. M. X. Z. iii. רבבות [רבבות] MS P.  
אפרים [אפרים] MSS. iii \*. והם [והם] ST. A. B. E. [wanting D.

ולזבולן \* \* \* \* \* אמר .

xviii. שמח זבולן בצאתך .

ויששכר באהליך .

xix. עמים הר יקראו .

שם יזבחו זבחי צדק .

כי שפע ימים יינקו .

ושפני .

ושפוני טמוני חורל :

ולגר אמר .

xx. ברוך מרחיב גר .

כלביא שכן .

וטרף זרוע אף קדקד .

וירא ראשית לו .

מחקק

xxi. כי שם חלקת מחוקק ספון .

VARIOUS LECTI ONS.

[ באהליך MSS. iii. בצאתך MS. B. V. xviii. ]  
 הרי [ הר V. xix. MS. M. באהליך MSS. H. W. Z. 5. ]  
 שם [ שם ST. MSS. A. B. D. E. ]  
 שפה K \*. שפעי [ שפע MS. I \*. ]  
 ST. MSS. A. B. D. יינק [ יינקו MS. Z \*. ]  
 MS. B. ימים wanting MS. B.



And he said to ZEBULUN (*and to ISSACHAR,*)

18. Rejoice, Zebulun, in thy going out ;

And, ISSACHAR, in thy Tents :

19. They shall call the People unto the Mountain ;

There they shall offer Sacrifices of Righteousness :

For they shall suck of the Overflowing of the Seas,

And of the hidden Treasures of the Sand.

And of GAD he said,

20. Blessed is Gad with a large-Country :

He hath rested as a Lion,

And hath torn the Shoulder with the Head :

For he provided the first Part for himself :

21. When there *in* the decreed Portion *he was* secured,

VARIOUS LECTI ONS.

*E. G.* ינקו MSS. *E. I. X. i. ii.* ושפוני [ושפני] ST. MSS. *A. B. D.*  
*E. A. W. Z. i. iii.* ושופני MSS. *G. 5.* טמוני [טמוני] MSS. *I. Z.*  
*V. xx.* כלביה [כלביה] ST. MSS. *A. B. D. E.* כלבי MS. *5.*  
 טרוף [וטרוף] MSS. *A. D. G.* וגם [אף] ST. MSS. *A. B. D.* גם MS. *G.*  
*V. xxi.* מחוקק [מחוקק] ST. MSS. *A. B. D. E. G. A. I. M. i. iii.*  
 צפון [ספון] MS. *iii \** [a Mark K. S. צפון]

עם.

ויתא ראשי העם י

צדקת יהוה עשה.

ומשפטיו עם ישראל :

ולרן אמר .

רן גור אריה י

xxii.

יונק מן הבשן :

ולנפתלי אמר .

נפתלי שבע רצון .

xxiii.

ומלא ברכת יהוה י

ם . ירשה.

ימה ודרום יירש :

ולאשר אמר .

ברוך מבנים אשר .

xxiv.

יהי .

ויהי רצוי אחיו י

## VARIOUS LECTI ONS.

V. xxi. ויתא יתר [MS. D\*. עם ST. MSS. A. B. D. E. G. עשה MS. M. יי [יהוה iii. צדקות MSS. A. B. E. צדיקת [צדקת wanting MS. H. V. xxii. גור [ST. גר ויונק [יונק ST. MSS. A. B. D. E. G. MS. V. V. xxiii. שבי [MS. B. רצון [רצון MS. B. שבי [שבע V. xxiii. MS. V. יונק B. D. E. G. ST. MSS. A. B. D. E. G. ומה [ים i. wanting MS. i. ומלא ברכת יהוה ST. MSS. A. B. D. E. G.]



Then he went *with* the Heads of the People :  
 He executed the Righteousness of the LORD,  
 And his Judgments with Israel.

And of DAN he said,

22. DAN *is* a Lion's Whelp :  
 He shall leap beyond Bashan.

And of NEPHTALI he said,

23. Nephtali *is* satisfied with the Favour,  
 And full of the Blessing of the LORD :  
 He shall possess to the West and the South.

And of ASHER he said,

24. *Let* Asher *be* blessed with Children,  
 And let him be acceptable to his Brethren ;

#### VARIOUS LECTI ONS.

ST. MSS. A. B. D. E. G. ודרום a *Mark* or *Piska* over the Word  
 MS. K. Ed. א. ז. ירשה ] ירש ST. MSS. A. B. D. E. G. V. xxiv.  
 אשר wanting MS. Z\*. יהי ] יהי ST. MSS. A. B. D. E. — .

רגלו •	וטבל בשמן רגליו •	
מנעלך •	ברזל ונחשת מנעליך •	xxv.
דבאך •	וכימך רביך :	
ישרון •	אין כאל ישרון •	xxvi.
	רכב שמים בעורך •	
	ובגאותו שחקים :	
מענה •	מעונת אלהי קדם •	xxvii.
זרעת •	ומתחת זרעותו עולם •	
	ויגרש מפניך אויב •	
השמד •	ויאמר השמיד וישכן :	
	ישראל בטח בדר •	xxviii.
	עין יעקב אל ארץ	

דגן ותירוש \* \* \* \* \*

#### VARIOUS LECTI ONS.

V. xxiv. [רגליו] רגלו MSS. W. iii. טובל MSS. B. D. טבל [וטבל] V. xxiv.  
 [מנעלך] V. xxv. MS. G. [a Mark K. רגליו MSS. A. B. D. E — .  
 מנעליך ST. MSS. A. B. D. E. G. A. H. I. K. M. P. S. V. W. X.  
 דבאך ST. MSS. A. B. D. E. G. רביך [דבאך] Y. Z. DC. iii. Ed. 7.  
 ישרון MSS. E. X. i. iii. [ישרון] V. xxvi. MS. M.  
 [ובגאותו] ST. MSS. D. G. ובגאותו MS. M. בעורך [בעורך] M. ירושון  
 [מענה] V. xxvii. ST. MSS. A. B. D. E — , G. שחקים [שחקים]  
 מעונה ST. MSS. A. B. D. E — , G. A. H. I. M. P. E. — i. iii.  
 זרעתה ST. MSS. A. B. זרעותו [זרעת] MS. iii \* . ומתחת



And let him dip his Feet in Oil :

25. Under thy shoes *let there be* Iron and Brafs ;

And as thy Days, *so let* thy Mighty-Men *be*.

26. *There is* none like God, O Jeshurun,

Riding on the Heavens to thy Help,

And on the Clouds in His Excellency.

27. *Thou art* the Habitation of the eternal God,

And under His everlasting Arms :

And He shall drive the Enemy before thee,

And shall say, He hath destroyed, and he shall dwell.

28. Israel *is* alone in Safety ;

The Fountain of Jacob *is* upon a Land

Of Corn, and Wine, (*and Oil* ;)

#### VARIOUS LECTIONS.

MS. B. זרועות D. E — . G. זרועות A. Z. זרועות H. ii. iii. 5.  
 השמיד [השמד] MSS. B. E — . אויב MSS. X. i. השמר [השמד]  
 ST. MSS. A. B. D. E — . G. וישכון [ישכון] MS. M. V. xxviii.  
 בחטח [בטח] MSS. B. E — . אל- ST. MSS. A. B. E — . want-  
 ing MS. iii. הארץ [ארץ] MSS. B. E — . ותירוש ST. MSS.  
 A. B. D. E. G. A. E. I. K. P. W. X. Y. Z. ii. iii. 5. Ed. θ.

אף שמיו יערפו טל :

אשריך ישראל ! מי כמוך .

xxix.

עם נושע ב'הורה ?

\* \* \* מגן עזרך :

ואשר חרב גאותך \*

איכך .

ויכחשו אויביך לך .

ואתה על במותימו תדרך :

VARIOUS LECTIONS.

V. xxviii. אף ] שמיו ST. MSS. A. B. D. E — . G.   
 ST. MSS. A. B. D. E — . G. V. xxix. אשריך ] אשריך   
 A. B. D. E — . G. ST. MSS. A. B. D. E — .   
 MS. iii. עזריך ] גאותך ST. MSS. D. E — G. גאותיך





And his Heavens shall drop down Dew.

29. O happy Israel ! who *is* like thee,

O People saved by the LORD ?

*Who is* the Shield of thy Help,

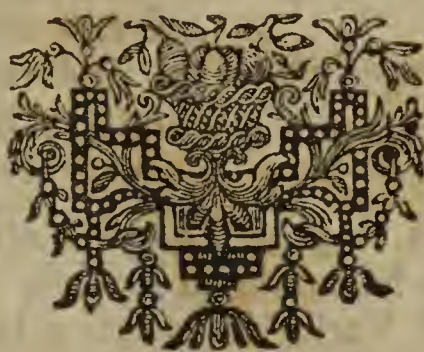
And who *is* the Sword of thine Excellency :

And thine Enemies shall submit themselves to thee ;

And thou shalt tread on their high-Places.

#### VARIOUS LECTIONS.

H. X. i. גואתיך K. M. iii. לך wanting MS. X. [איבך] MSS.  
E. M. ii. איבך i. במותמו ST. MSS. A. B. D. E — . G.  
במותמו K \*. במותמו I. O. P. W. X. Z. iii.



Excerptum ex antiquo & celebri, ac pene unico MSto Arabico, literis Samaritanis exarato, in Bibliotheca Bodleiana apud OXONIENSES adservato; nunc primum in lucem quadantenus edito: cum Versione Latina, & Observatiunculis Versionem ipsam respicientibus.

الفصل عم الكتاب الاول لتوراة  
موسي وهو كتاب دراسيت  
Caput XLIX libri primi legis Mo-  
sis, sive libri Bereshît.

* * * * *	* * * * *
<p>ولوي حشما ظلمـا مقاطيعهما في سرهما لم تدخل نفسـي * وبتجوبقهم لم يشهد جلالي * ان يوجد هما قتلا رجلا * وبرضايهما خربا سور و ادهج وجد هما اده عزيز * وصحابهم ادها</p>	<p>o 4 v</p> <p>IMEAN &amp; LIVI sunt affines, injusti fuerunt in suis insti- tutis.<sup>a</sup> (6) In secreta eorum ne intret anima mea, &amp; in eorum cœtu ne præsens sit ho- nor meus; quoniam in ira sua oc- ciderunt virum, &amp; mutuo-placito suo spoliaverunt mansiones-struc- tas. (7) Gloriabatur<sup>b</sup> furor eo-</p>

NB. The Arabic Titles to these Chapters are not in the MS. but are taken from Erpenius's Mauritanian Version.

\* \* \* \* \* The four first Verses are wanting in the MS.

V. 5. <sup>a</sup> *in suis institutis* [مقاطيعهما] I follow here Dr. Castell in the Sense he gives to this Word which he quotes from this MS.

V. 7. <sup>b</sup> *Gloriabatur*, ادهج answers to the Sam. Version, which uses here the Verb ܐܕܗܝܓ To glory. See Cast. Lex. P. 289. The Sam. Text and MSS. read here ܐܕܗܝܓ, which has likewise the same Signification.



وذي-يق \* اجزيهما في دعة-وب \*  
وابدنهما في اسراييل ه

*rum quia vebemens, & associatio eorum<sup>c</sup> quoniam erat firma: dividam eos in Jacob, & separabo eos in Israël.*

٨ يهودا اذنت \* يشكروك اخوتك \*  
يديك بعرف اعدائك \* ويسجدون  
٩ لك بنو ابيك ه شبل الاسد  
يهودا \* علي فريشة يا بني  
علوت \* جاثم رابض كاللحم  
١٠ اوكله \* من يتخيره ه لا يزول  
القضيب من يهودا والمرسم من  
بين بنوه حتي ياتي سليمان \*  
١١ واليه تنقن الشعوب ه يربط في  
الجفن عيره وفي الشيروقه بني  
اذناه \* يرسل بالخمر لباسه \*  
١٢ وباحر العنب كسوته ه مزور  
العينين من الخمر \* وابيض الاسنان  
من الشحم ه

(8) *IEHUDAH tu es, laudabunt te fratres tui; manus tuæ in cervicem inimicorum tuorum: incurvabunt se tibi filii patris tui.* (9) *Catulus leonis Jēbudah, super prædam, fili mi, ascendisti: cubans recubuit veluti leo-fortis & instar leæne; quis eum suscitabit?* (10) *Non recedet sceptrum a Jēbuda, & scriba ex inter vexilla ejus donec veniat Saliman<sup>d</sup>, & illi obedient gentes.* (11) *Ligabit ad vitem asinum suum, & ad vitem-generosam filios asinæ suæ; ponet in vino vestimentum suum, & in rubedine uvæ indumentum suum.* (12) *Pulcher oculis præ vino, & candidiores effecit dentes quam adeps<sup>e</sup>.*

— <sup>c</sup> *associatio eorum*, [وصباهم] This Version follows here also the Sam. in which we read אֲחֵיכֶם, in the same Sense. NB. The final *Alif* seems here wanting, as in *ويعزيقهم* in the prec. V.

V. 10. <sup>d</sup> *Saliman* سليمان] Thus the Arab Authors generally write the Name of Solomon the Son of David; see Cast. Lex. P. 254r. But as this proper Name is manifestly derived from *سليم* To make Peace, and as the Sam. Verf. has אֲמִן, which is generally understood here as signifying by Eminence THE PEACEABLE ONE, I rather think the Author of this Version meant that it should be considered as an Appellative in the same Sense.

<sup>e</sup> *adeps*.] As the Word חֵלֶב in Heb. without the Vowel-Points signifies indifferently either *Milk*, or *Fat*; the Translator has injudiciously taken it in the latter Sense.





سوره فاججوه وخاصموه وتحتفوه  
 م اصحاب السهام ه وعانت صلابه  
 قوسه \* وخلصت انرعه يديه من يدي  
 السيد يعقوب \* من اسم مراعي  
 م حجر اسرائيل ه من ولي ابيك  
 وبعينك \* والقادر الكافي دباركك  
 بركة السما من فوق \* بركة الغوامر  
 رابضة من تحت \* بركة التديين  
 م والفرج ه بركة ابيك وامك تعظم  
 علي بركة حاضني حقه شهوة  
 اشخ العيام \* تكون للمريسين  
 يوسف \* ولججام ناسك اخوته ه  
 م بنيامين نيب خطوف \* بالغداة  
 يغتم الخلي \* وفي الغروب يقسم  
 الساب ه كل هولاي اسباط  
 اسرائيل اثنان عشر ه

*meus super murum fuit: Ac in-eum-impetum-fecerunt, & contenderunt-cum-eo, eumque-mori-voluerunt domini sagittæ. (24) At evasit fortis arcus ejus, & defecerunt brachia<sup>s</sup> manuum ejus per manus Domini Jacob, per nomen pascentis me lapidem Israël: (25) Per amicum patris tui, & custodiet te, & Omnipotens Deus<sup>b</sup> benedicet tibi benedictionibus cælorum supra, benedictionibus abyssi cubantis sub-tus, benedictionibus mammarum & uteri. (26) Benedictiones patris tui & matris tuæ eminuere supra benedictiones montium usque ad desiderium altorum-montium mundi; illæ sint super caput Joseph & super verticem illius qui erat Deo devotus ex fratribus. (27) BENIAMIM est lupus rapax, mane pro-præda-auferet pabulum, & vespere dividet rapinam. Omnes istæ sunt tribus Israël, duodecim numero.*

وهذه النبي مخاطبهم ابيهم  
 وباركهم \* امري حسب بركات  
 باركهم ه

(28) *Hoc est quod locutus est illis pater eorum, & benedixit illis; unicuique pro ratione benedictionis suæ benedixit illis.*

<sup>a</sup> *Et defecerunt,* [وخلصت] This Version is inconsistent with the Context in this Place; and so are the Syr. Sam. Vulg. and that of Saadias. The LXX, by changing the Number of the Pronouns, is freer from Exceptions. NB. I have taken no Notice in the Latin of the Affix of the next Word; but shall examine the Meaning of it hereafter.

<sup>b</sup> *Deus* كافى answers exactly to שרי The all-sufficient; but I have considered it here as a proper Name, because it is preceded by another Attribute of the Deity, viz. القادر The mighty-One.

الفصل ٣٣ الكتاب الخامس لتوراة  
موسى \* وهو اله هديبريم

Caput XXXIII libri quinti legis  
Mosis, seu Eleh Hadebarim.

البركة الذي برك  
وهذه موسى رسول الله  
بني اسرائيل قبل  
موته وقال الله من سيني انا  
واشرق من الشعر لهم \* لمع من  
جبل فاران \* ومعه من ربوات  
القدس \* عن يمينه نار شريعة  
لهم \* حقا \* حب الشعوب \* وكل  
اقداسه بيدك \* وهم يخضعون  
لرجلك \* ويكلمون من  
اقاويلك \* شريعة وصايا موسى  
مورثة لحيوت يعقوب \* وكان في  
اسرائيل ملكا عند اجتماع رؤسا  
القوم جميعا اسباط اسرائيل  
يتاب راوبن ولا يعاقب \* ويكون منه  
العدن \* وهذه ليهود وقال سمع

ÆC est benedictio qua  
benedixit Moseh, le-  
gatus Dei, filiis Is-  
raël<sup>a</sup> ante mortem  
suam: (2) Et dixit, Deus de Si-  
nai venit, & ortus de Sbaar il-  
lis, resplenduit de monte Pharan,  
& cum eo erant aliquot millia  
sanctorum; a dextra ejus luxit  
lex illis: (3) Profecto est amans  
populorum, & omnes sancti ejus in  
manu tua; & illi se submittent  
ad pedes tuos, & patienter ferent  
verba tua. (4) Legem præcepit  
nobis Moseh, hæreditatem turmæ  
Jacob. (5) Et fuit rex in Is-  
raël, postquam convenissent capi-  
ta plebis universæ tribuum Israël.  
(6) Convalescat<sup>b</sup> RAUBEN, &  
non moriatur; & sit cum eo nu-  
merus. (7) Et hæc de JEHU-  
DAH, & dixit, Audi<sup>c</sup>, ô Deus,

V. 1. <sup>a</sup> *Israël*] The MS. wants the l in this Word, which I have supplied.

V. 6. <sup>b</sup> *Convalescat*, يتاب] This Verb, as it is written in the Sam., may signify To dwell, To repent, or To be restored to Health. The Author of this Vers. seems to have thought that *To live* was sufficiently explained by the subsequent Words *Not to die*; and therefore, contrary to his Custom, paraphrases in this Place.

V. 7. <sup>c</sup> *audi* سمع seems to be a Mistake for اسمع.



الله صوت يهود \* ولقومه تجلبها \*  
يده خصما له \* وعونا علي اعدائه  
تكون

*vocem Jēbudah, & ad populum  
suum facias venire eum<sup>d</sup>: manus  
ejus disceptabit pro eo, & auxilio  
contra inimicos ejus eris.*

واللوي قال كملك وانوركي بالرجل  
ناسكك \* الذي امتهنته في مسه \*  
وشاجرتة علي مياة مشاجرة \* يا  
قايل لابيه ولامه له رايتي \* واخيه  
لم يعرف \* وابنه لم يعلم \* اي  
حفظوا اقاييلك وعهونك يحفظون \*  
يرشدون احكام ليعقوب وشرايعك  
لاسرائيل \* ويجعلون دخنة عند  
غلبك \* وقربان علي مذبحك \*  
بارك الله جيشه \* وفعل يده  
يرتضي \* امراض مثون مقاوميه  
وباغضي \* من يثيرة

(8) *Et ad Livi dixit, Perfectio  
tua & luminaria tua sint viro pio  
tuo, quem tentasti in Massah, &  
cum quo disceptasti ad aquas Dis-  
ceptationis: (9) Dicens patri suo  
& matri suæ Non<sup>e</sup> vidi, & fra-  
trem suum non agnovit, & filium  
suum non animadvertit. Quicunque  
observarunt eloquia tua & fœdera  
tua asservarunt, (10) Docebunt  
judicia Jacob & legem tuam Israël,  
ponent suffitum in ira tua, & sa-  
crificium super altare tuum. (11)  
Benedic, ô Deus, agmini ejus, &  
opus manuum ejus sit tibi gratum:  
debilita lumbos insurgentium in eum  
& eorum qui oderunt eum: quis  
eum excitabit?*

وابنيمين قال يد بقدره الله يسكن  
بطمانية \* ويرفرغ عليه كل الايام \*  
وبين كفيه يسكن

(12) *Et ad BENIAMIN dixit, Ma-  
nus cum potentia Dei habitabit in  
tranquillitate, & alas-motitabit su-  
per eum omni die, & inter scapu-  
las habitabit.*

وليوسف قال مباركة من الله  
ارضه من فاكهة السما \* من الطل

(13) *Et ad JOSEPH dixit, Bene-  
dicta a Deo sit terra ejus præ-  
stantissimis cæli, de rore, & de*

— <sup>d</sup> *eum*] In the Arabic we have here the feminine, for the mas-  
culine, affix: and so likewise read four Sam. MSS. of the Text. See  
Var. Lect.

V. 9. <sup>e</sup> *Non* لا is a Mistake for لا.

ومن الغمور الرابضة من تحت \*  
 ومن فاكهة غلات الشمس \* ومن  
 فاكهة طرون الباهلة \* ومن راس  
 جبل القديم \* ومن فاكهة اشوخ  
 العالم \* ومن فاكهة الارض  
 باسرها \* ورضي ساكن العليق  
 علامتها للزيبس يوسف \* واجمجام  
 ناسك اخوته \* كبكر البقر البهجة  
 له \* وقرون الرعم قرونة بها الامم  
 ينطح جميعا اقاطير الارض \* هم  
 ربوات افرايم \* وهم الوف منشاه

*abyssis<sup>f</sup> cubantibus subtus; 14 De  
 præstantissimis proventuum solis, &  
 de præstantissimis quæ trudentur a  
 lunis<sup>g</sup>; (15) Et de capite montium  
 æternitatis, & de præstantissimis  
 collium mundi; (16) Et de præ-  
 stantissimis terræ universæ: Et be-  
 neplacitum habitantis rubi descen-  
 dere faciat ea super caput Joseph,  
 & super verticem illius qui ex fra-  
 tribus erat Deo devotus. (17) In-  
 star primogeniti bovis pulchritudo  
 illius, & cornua pulchræ-dorcadis  
 cornua ejus; cum iis cornupetēt po-  
 pulos omnium finium terræ: & il-  
 læ sunt myriades Ephraim, & hæc  
 millia Manassè.*

اولزبولن قال افرح يا زبولن  
 بغزوتك \* ويششكر بمضاربك  
 الامم على جبالهم \*  
 وهناك ينبتون نبات عذ \* ان  
 اسطول البحر يرتفع \* وكثوز  
 دخاير الرمل

*(18) Et ad ZEBULUN dixit, Læ-  
 tare, ô Zebulun, in expeditioni-  
 bus-bellicis tuis, & ISSACHAR, in  
 tentoriis tuis. (19) Populi super  
 montem meum accurrent, & ibi sa-  
 crificabunt sacrificium justitiæ, quo-  
 niam classes<sup>h</sup> maris fudent, & the-  
 sauros reconditos arenæ.*

ولجد قال مبارك مومع جـ \*  
 كلبوة ساكن \* يخطف الذراع مع  
 اجمجام وينظر الرئاسة له \* ان

*(20) Et ad GAD dixit, Benedic-  
 tus dilatans Gad; sicut læna ha-  
 bitat, diripit brachium una cum  
 vertice: (21) Et vidit primitias*

V. 13. <sup>f</sup> *abyssis*] In the Sam. ز is the second Letter in this Word, but, as the Word is marked in the MS., I have placed it third in the Arabic; by which Means it becomes the plural of غمر.

V. 14. <sup>g</sup> *quæ trudentur a lunis*; it is literally *ex ejectione lunarum*.

V. 19. <sup>h</sup> *classes*] See this Word quoted from this MS. in Castell's Lexicon.



هناك خيال الرياسة جميعا  
ومنتهي روسا القوم \* عدالة الله  
صنع واحكامه في اسراييل و

*fibi esse; quod ibi vexillum præ-  
fecturæ universæ & terminus prin-  
cipum populi: justitiam Dei fecit  
& judicia cum Israël.*

٢٢ ولدن قال دن شبل الاسد \*  
٢٣ وينافع من البتنية و لنفتملي  
قال نفتملي نو قناعة ورضي  
ومستحق بركة الله \* الغرب  
والداروم يرث و

(22) *Et ad DAN dixit, Dan ca-  
tulus leonis, proripiet se e Beta-  
nia<sup>i</sup>. (23) Et ad NEPHTALI dixit,  
Nephtali est præditus eo-quod-sa-  
tis-est & beneplacito, auctus quo-  
que benedictione Dei; occidentem  
& meridiem<sup>k</sup> possidebit.*

٢٤ والاشر قال اب-ركي الاولان اش-ر \*  
ويكون مرضيا لاختوته \* يغمس في  
٢٥ الدهن ورجليه و حديد ونحاس  
اغلاقك \* وبحسب ايامك مكثر ك  
٢٦ ليس كاله اسراييل \* مركب  
السموات في عودك وبقدرة  
٢٧ شواهد الموطن اله القدم \* من  
تحت قدرته العالم \* ويطرد من  
قدامك العدو \* ويقول استعاضل و  
٢٨ ويسكن اسراييل بطمادينية فراي \*  
فاعة يعقوب علي الارض داجن  
وتبغار \* وحقا سماوك يدردون  
٢٩ طلاك طوباكي يا اسراييل \* من

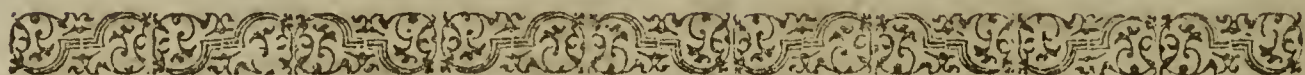
(24) *Et de ASHER dixit, Ben-  
dictus filiis Asher, & sit gratus  
fratribus suis: tinget in oleo e-  
tiam pedes suos: (25) Ferrum  
& æs ferræ tuæ, & in dignita-  
te sint dies tui multiplicati tibi.  
(26) Non est sicut Deus Israël,  
equitans in cælis in auxilium  
tuum, & excelsis in majestate sua.  
(27) Habitaculum Dei est æter-  
nitas, sub providentia ejus est  
mundus, & expellet a fronte tua  
hostem, & dicet Disperde. (28) Et  
habitabit Israël in securitate se-  
paratim; vertex-montis Jacob su-  
per terram frumenti & torcula-  
ris; & profecto cæli tui stilla-  
bunt rorem. (29) Beatus es ô  
Israël, quis instar tui, ô popule*

V. 22. <sup>i</sup> *Betania*, so *Bashan* is generally called by the Arabic Wri-  
ters.

V. 23. <sup>k</sup> *meridiem* [ولد اروم] This Word not occurring in any of the  
Lexicons I have met with, I have given it the same Signification as  
וָרָח has in Heb.

كَمَالِكَ يَا شَعْبًا مَغَاثًا \* ان الله  
 تَدْرُسُ عَوْدَكَ \* هُوَ الَّذِي سَيَفِ  
 اِقْتِدَارَكَ \* وَيَجْعَدُونَ اَعْدِيكَ لَكَ \*  
 وَاشْءٌ عَلَيَّ قَمَاقِمُهُمْ ثَطْبِي ؕ

*conserve, quod Deus scutum au-  
 xilii tui, ille qui gladius est excel-  
 lentiae tuae: & mentientur tibi ini-  
 mici tui, & tu super excelsa eo-  
 rum calcabis.*



## NOTES

### On the forty ninth Chapter of GENESIS.

V. i. **C**ALLED] Jacob, sensible that his last Hour drew near, and having made an End of blessing Joseph's two Sons, as is related at length in the preceding Chapter; now calls all his Sons together, that he might take his last Farewell of them.

**THAT WHICH SHALL BEFALL YOU]** We have in Scripture Instances of Fathers summoning their Children, or Magistrates the People under their Charge, to attend to their last Words: <sup>a</sup> where the Declarations, except in the Case of Isaac, are to be regarded rather as Prayers for their Prosperity, or as Directions for their Conduct, than in the Light of Prophecies. But in the remarkable Prophecy before us we have as it were an Epitome of the History of the most extraordinary Nation that ever existed, for near the space of 1500 Years; we have Facts, so remote, and some of them so extraordinary, foretold in it, that, as they are infinitely beyond the Penetration of human Sagacity, they must be allowed by every fair Inquirer, when he sees how exactly they were fulfilled, to have been dictated by the unerring Spirit of God.

An Opinion prevailed very early in the World, that the Soul when it was near departing from the Body acquired a presaging Faculty. Socra-

<sup>a</sup> Gen. XXVII. 4. 1 Kings II. 1. Josh. XXIII, XXIV.



tes and his Disciples seem to have been persuaded of the Truth of it; <sup>b</sup> and Tully relates many Instances in Proof of it, and cites Homer to that Effect. <sup>c</sup> Whether this was a popular Notion in Jacob's Time, is not material to enquire: It is highly probable however that his Sons, who were well acquainted with the Intercourse there had been between God and their Fathers, were persuaded that their Parent's Voice was to them at that Juncture as the *Oracles of God*, and that they gave Credit to it accordingly.

IN THE LAST DAYS] The Phrase באחרית הימים *in the End of Days* is not used for Time which is immediately coming on, as Le Clerc and Ainsworth assert, but only for a remote future Time; as will appear on consulting the Places in the Margin. <sup>d</sup> And, as none of Jacob's Children, or any of his Descendants till the fourth or fifth Generation, possessed the Portions assigned them, we may infer from the Event that by these Words we are to understand the Time which passed from the settling of the Israelites in Canaan to their general Dissolution as distinct Tribes.

## R E U B E N.

In the two first Lines Jacob dwells on the Circumstance of Reuben's Primogeniture, and, by the affectionate Manner in which he expresses himself, seems to be concerned that his eldest Son was to reap no Advantage from it: In the next, by opposing his great Insolence to his great Dignity, he insinuates that the one proceeded from the other; and, after having touched upon his Crime in general, in the fourth, he declares that he should in no wise be eminent among his Brethren, and that because he had incestuously defiled his Father's Bed. <sup>e</sup> This is the Reason that is given, (and it is indeed a very satisfactory one,) for Reuben's Loss of those Privileges which his Birth would otherwise have entitled him to.

V. iii. MY MIGHT, AND THE BEGINNING OF MY STRENGTH. These Expressions imply one and the same Thing, and are sufficiently explained by the Word *First-born* which immediately precedes them.

<sup>b</sup> *Apol. Sec. Plat.* p. 30. *Ed. Ficini. Idem Dio Dionysio Epist. II.* p. 1269. *ibid. Xenoph. Cyrop. Lib. VIII.* pag. 656. *Hutchinsf.* 4<sup>to</sup>. <sup>c</sup> *Divin. Lib. I. C.* 30. <sup>d</sup> *Num. XXIV.* 14. *Deut. IV.* 39. *XXXI.* 29. *Dan. II.* 28. *X.* 14. <sup>e</sup> See *Gen. XXXV.* 22.

SUPERIOR IN DIGNITY AND SUPERIOR IN VIOLENCE. The Verb יתר, signifying primarily To stretch beyond the usual Bounds, is used also figuratively for Adding, Advancing, &c. I follow most of the antient Versions in considering the two Words יתר in this Place as Adjectives; and this may be justified by other Places.<sup>f</sup> The Word ען being used indifferently in a good or bad Sense, I apprehend the latter of them suits the Context rather better; because Jacob in the next Word reproves his Son, and as it were passes Sentence on him; and in Verse 7th the same Word is joined to the Anger for which the two next Sons are condemned.

V. iv. THOU HAST BEEN UNSTABLE, פָּחוּת. The Samaritan Lction is here admitted; because it seems to connect better with the preceding Verse; because פָּחוּת, (the Reading of the Hebrew Text,) if it was an Adjective, should most probably have been written פְּחוּת, as in all the other Places where it is so used; and because all the antient Versions (from which any Thing can be collected in this respect, Saadias's Arabic excepted which is not here very intelligible,) seem to have had a Verb in their Copies: But, as they differ as to the Signification of this Word, in rendering which they seem to have been guided merely by the *exigentia loci*, I have followed our Version in the sense it gives to it, which will appear on Examination to be the most certain.

THOU SHALT NOT BE SUPERIOR] What the Advantages of Primogeniture were, cannot now be exactly ascertained. It is supposed that they consisted in the Kingdom or supreme Power, in the Priesthood, and in larger Possessions. Most of the Jewish Writers agree in this Point; and we find that Melchizedek was both King and Priest, *g* and so *Anius* in Virgil is called *Rex idem hominum, Phæbique Sacerdos*.<sup>h</sup> This, however, is certain that Reuben had neither of these; for the first of them was given to Judah,<sup>i</sup> the second to Levi,<sup>k</sup> and the third to Joseph;<sup>l</sup> so that he was upon a Level with the rest of his Brethren. His Tribe was indeed one of the first that had Lands assigned to it,<sup>m</sup> and the Country had good Pasture-Grounds,<sup>n</sup> but was frequently infested by the Incursions of the neighbouring Nations who lived to the South and East

<sup>f</sup> Esth. VI. 6. Prov. XVII. 7. <sup>g</sup> Gen. XIV. 18. <sup>h</sup> Æn. III. v. 80. <sup>i</sup> v. 10.  
<sup>k</sup> Ex. XXVIII. 30. <sup>l</sup> 1 Chr. V. 1. <sup>m</sup> Num. XXXII. 43. <sup>n</sup> v. 2.



of it. See this Point more particularly discussed hereafter at the End of the Remarks upon GAD.

— GOING UP, עלה] This Word may be rendered either by the Gerund, as Gen. XLVI. 4. or by the Participle, as Chap. XXXVIII. 13. and Deut. XXXII. 50. I find Calmet approves of the first of these Senses: for he says, '*J'aimerois mieux traduire: "Vous avez souillé ma couche en y montant."* Je lis holeh, au lieu de halah, dans l' Hébreu.' And certainly this is much better than to make עלה the preter; for if it is referred to Reuben, the Enallage of Persons is unnatural; and if referred to the Couch, as in the Margin of our Bibles, or to Reuben's Dignity, according to others, in the Sense of *perished* or *vanished*, it ought to be shewn that the Verb can admit of such a Sense in this Place: It is indeed joined to a Smoak<sup>o</sup> and to a Vision,<sup>p</sup> which may be justly said to vanish; but though this Sense of the Verb may be more applicable to Dignity, yet the Words are so distant that they cannot be well connected. The Targums, Syr. Sam. and LXX are to this Effect; *Then didst thou defile my Couch when THOU WENTEST UP.* The Vulg. omits this Word; and Saadias's Arab. is quite foreign to the Purpose: Erpenius's Ed. reads علي *Against me.*

#### SIMEON AND LEVI.

Jacob intimates that these his Sons were not nearer related in Blood, than in their cruel Disposition, which had manifested itself in an Act shocking to Humanity: On the mention of which (v. 6) he immediately breaks off; declares in an affecting manner that he was not privy to, and testifies his utter Abhorrence of, it. He comes next to some of the Particulars of that infamous Day, when these two Chiefs in cold Blood destroyed a whole Town from the principal, to the meanest, Inhabitant; (as is related at Length, with all the Circumstances of Perfidy and Inhumanity, Chap. XXXIV.) V. 7. The good old Man, here roused with Indignation at so barbarous a Scene, passionately exclaims against the immoderate Wrath which had produced such bitter Fruits, and takes his Leave of them by assuring them, that their Punishment, though slow, would be adequate to their Crime.

<sup>o</sup> Gen. XIX. 28.    <sup>p</sup> Ezech. XIV. 16.

V. v. BRETHREN אֶחָיוֹם] This Word is used for Persons of the same turn of Mind, Prov. XVIII. 9, &c.

THEY HAVE EXECUTED, כָּלוּ] This Reading of the Samaritan Text is preferable to that of the Hebrew, viz. כָּלִי *Instruments*; and is followed by several of the Versions: and Ezekiel, 9 when he expresses the full Execution of Anger and Fury, uses this Word; than which a more proper could not be thought of in this Place, as it gives a just Idea of the total Excision made by these Brethren of all that belonged to Hamor; see VV. 15 and following of the Chapter before-mentioned.

THEIR VIOLENT STRATAGEMS, or literally, *The Violence of their Stratagems*, חֲמַס מְכַרְתִּיהֶם] This last Word, occurring only in this Place, has, as it usually does in the like Cases, much divided Expositors: But of all the Interpretations of it, that of *Habitation* is the least justifiable; for there is no sufficient Authority for that Signification, which at best makes but a bad Sense; and has this Inconvenience in common with the next that shall be mentioned, that there must be a preposition supplied: The Sense of *Swords* given to it is borrowed from the Chald. מְכַרְא, which the Rabbins (who mix all Sorts of Languages with their own) having evidently adopted from the Greek *μαχαίρα*, it cannot for that Reason be admitted. Le Clerc translates it *Affiances*, from the Chaldee Root, which is a much better Sense, as it intimates that the Promises of Marriage to which they had assented were the Cloak of their Cruelty; see VV. 9 and 13. Dr. Castell, after Lud. de Dieu, contends for the Signification of *Counsels*; his Words are, *Frustra hîc Hebræi (quos adhuc vidimus) ad unum omnes, & cum iis Critici, & nostri, cum Gladiis, Peregrinationibus &c. elongati nimis a vero hujus vocis sensu. Persicum suspicatur Grotius; est planè Æthiopicum מְכַר (מכר) n. Consilium, εξαρεσις; suffragantur senes; 3. Sam. Ar. Maur. a quorum partibus subsistit hîc Veritas; favet etiam contextus.* The Doctor had probably not examined Aben Ezra, or had forgotten that he renders the Word in the same manner that he does. But may it not be objected, that it was going too far to fetch the Signification of an Hebrew Word from the Ethiopic Dialect: and if we can find what we want in the Arabic, why should we not rest there? Now مَكْر (from the Verb مَكَرَ *machinatus est*) signifies *fraudulent Purposes, deceitful Views, &c.* either of which Senses



more strongly expresses the same Idea which is espoused by these learned Men, and is favoured equally by the Context, and by the Versions above-mentioned: I may add, that either of them is more authorized by the History; for we are told that when Hamor and Shechem made a fair Proposal of repairing the Injury done by the latter, *the Sons of Jacob answered Shechem and Hamor his Father DECEITFULLY*. Chap. XXXIV. 13.

V. vi. O MY SOUL, ENTER NOT INTO THEIR SECRET;] Though Jacob seems from what is recorded <sup>r</sup> to have urged only prudential Reasons against the Crime committed by these two Brethren, yet we may fairly conclude from the manly Abhorrence he expresses here, that his Conduct in that Transaction was not open to Censure.

INTO THEIR COUNCIL, בְּסוֹדָם. This Word does not so frequently signify a *Counsel*, or Secret, as it does a *Council*, or Assembly where Persons meet to consult together. It is rendered by the latter of these in our Version in many Places, <sup>s</sup> and should have been so here.

BE NOT THOU UNITED with them, אַל־תִּחַר] Most of the antient Versions render the Verbs in this, and the preceding, Line, by the optative Mood; but I have followed ours here in using the imperative with the vocative Case, to avoid the Solecism which insues on joining כְּבוֹדִי, a Noun of the masculine Gender, with תִּחַר which (if considered in the 3 person fut.) is of the feminine. The Samaritan Text reads indeed יִחַר *kindled*; but the Sense of the Verb יִחַר is more agreeable to the Context. It is not improbable however that neither תִּחַר nor יִחַר are perfectly right, but that the true Reading is to be extracted from both, and that it was יִחַר, the 3 pers. masc. fut. either of the Verb יִחַר *To be united*, or of חָרָה *To rejoice*; because if the Force of the imperative was intended to have been expressed, that Mood would have been used: And because all the antient Versions agree, as was before intimated, against the vocative Case. I have supplied in the Version the Preposition with the Pronoun (אַתָּם) *with them*, as in a parallel Instance, viz. לֹא־תִחַר אַתָּם בְּקְבוּרָה, *Thou shalt not be joined with them in Burial*; <sup>t</sup> for otherwise it should be a ל, and not a ב, which should be prefixed to קְהֵלָם.

<sup>r</sup> Chap. XXXIV. 30.    <sup>s</sup> Psal. LXXXIX. 7. CXI. 1. Jer. VI. 11. XX. 17, &c.  
<sup>t</sup> Isai. XIV. 20.

MINE HONOUR answers to *my Soul* in the preceding line, and, like it, is frequently used in Poetry for the Pronoun of the first Person.<sup>u</sup>

MEN, אִישׁ] This Word, though singular in its Form, is frequently used for any Number of Men; though it is nearly a Matter of Indifference which of the two Numbers we adopt here: The singular answers more exactly to *the Chief* in the next Line; but the plural represents in a stronger Light *the Murder of ALL the Males*.<sup>w</sup>

IN THEIR WILFULNESS] That this is the proper Sense of רָצוֹן in this Place appears probable by confronting it with *Anger* in the preceding Line, and with the History which represents these two Champions as giving the greatest Scope to their Anger, and in a cruel and *sportive* Manner making a general Massacre. It must be confessed, however, that this Word is generally used in a good Sense for *Goodwill, Favour, &c.* as Dr. Kennicott<sup>x</sup> has observed: but there are not wanting Instances<sup>y</sup> which may justify the rendering it MERE WILL OR PLEASURE; as *Passion*, rather than *Reason*, directs.

THEY EXTIRPATED A CHIEF] The primary Signification of the Verb עָקַר is that which is given here: It is used in a secondary Sense for *houghing* Horses or Cattle; hence many render this Place, *they houghed an Ox*; while others prefer the Sense of *pulling down a Wall*; for שׁוּר, abstractedly considered, may justify either Interpretation. "But," as Dr. Taylor<sup>z</sup> has observed, "neither appears from the History; on the contrary they preserved and seized upon the Oxen. If the Grammar will "but bear it," adds the Dr, "the best Sense, I apprehend, is *in their self-will they extirpated a Prince*. They slew the Subject, and extirpated the Prince's Family." Now that the Reader may be able to form a Judgment, I shall lay before him all, I think, that can be said in favour of this Sense. That שָׂר, and not שׁוּר, is the usual Term for a *Prince* or *Chief*, is well known: but as the Verb שׁוּר signifies *To have Power*, as a KING or CHIEF, one might expect to find the participle שׁוֹרֵר, or the derivative שׁוּר, used as the appellative for the *Person* vested with that Power; the first signifies only *an Enemy* (from watching an Opportunity, which is one of the Significations of that Verb;) but the

<sup>u</sup> Psal. VII. 6. XVI. 9. XXXVI. 8.      <sup>w</sup> Ver. 25.      <sup>x</sup> Diff. on 1 Chr. P. 60.  
<sup>y</sup> Dan. VIII. 4. XI. 3, 16. Neh. IX. 24, 37. Est. I. 8.      <sup>z</sup> Conc. in voce עָקַר. See also what Dr. Kenn. has observed to the same Effect. Differt. on 1 Chr. P. 56.

latter,



latter, besides the Signification it has in common with the first, is used also for *chief*, or *principal*, as I think may be proved from two Instances, viz. 1<sup>o</sup>. *When he* (the Plowman) *hath made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the* PRINCIPAL WHEAT? וְשָׂם חֹטָה שׂוּרָה<sup>a</sup> 2<sup>o</sup>, The other Instance, <sup>b</sup> viz. בְּגִלְגַּל שׂוּרִים זָבָחוּ, may not be thought at first Sight so clear, as it is generally rendered, *In Gilead they sacrifice Oxen*: but whoever will take the Pains to examine the whole Scope of the Prophet, will, I make no doubt, subscribe to the Version of the LXX. viz. ἐν γαλααδ ἀρχόντες ἑσθιαζόντες, and to the printed Arabic, which is to the same Effect, viz. رُؤَسَا دَابَّحُونَ, THE PRINCES which sacrificed — and conclude with the learned Benedictin, <sup>c</sup> that “*l’ancienne Leçon de Théodoret, & de St. Jérôme* (who read here PRINCES) *est sans doute la meilleure.*” To this might be added, that from the Verb abovementioned comes חֲשׂוּרָה a Gift presented by one who is admitted to see a *Person of Eminence*; that מִנְצָר in Samaritan signifies *Principality*; and that شَار in Arab. is *To command*. And before I conclude I cannot but suggest an Argument which arises from the Context in behalf of the Sense here contended for, viz. That, as in five Couplets of Verses relating to Simeon and Levi, the second Line of four of them is plainly exegetical of the first, it is highly probable that this holds likewise with regard to the fifth Couplet; which will not be the Case but in the Sense here offered, or that of an *Enemy*; which may be acquiesced in, if what has been said is not thought sufficient to establish the other Sense: for though the Sons of Jacob were reconciled to the Sichemites, yet the Word may be used in a laxer Sense for a Man who *had been*, or whom they *thought to be*, and *had treated as*, an ENEMY.

V. vii. CURSED, אָרֹר ] This Reading of the Hebrew Text is much preferable to אָרִיר in the Samaritan; as this last is always used in a good Sense, for *illustrious*, *magnificent*, &c. which Sense is contrary to the whole Scope of this Place; whereas the excessive Anger and Resentment here mentioned may be justly said to have produced *curfed* Effects, and in Consequence the *Curse* which immediately follows.

N.B. It may be observed here by the Way that most, if not, all the Curses in the Old Testament are like this to be limited to some *temporal* Evils. This Consideration helps to account for the Imprecations we there meet with.

<sup>a</sup> Isai. XXVIII. 25.

<sup>b</sup> Hof. XII. 12.

<sup>c</sup> Calm. Comm. in loco.

I WILL DIVIDE THEM IN JACOB] Jacob full of the Holy Spirit speaks here as an Oracle of God, attributing to himself what belonged to the Supreme Disposer of all Things, and what did not come to pass till some Generations after. By *Jacob* and *Israel* he here means the Land of Canaan and the other Countries which were to be divided among his Sons. In this Division the Simeonites had only some Towns and Villages given them in the worst Part of Judah's Lot,<sup>d</sup> which not finding large enough for them, they removed at different Times, and formed Colonies in different Parts which they conquered from the Idumeans and Amalekites.<sup>e</sup> The Levites had their forty eight Cities dispersed in the twelve Tribes in Proportion to their Extent.<sup>f</sup> These two Tribes therefore were not only separated from one another, but each from itself, in a great measure, according to Jacob's Prediction.

## J U D A H.

Jacob, having disinherited in Part his three eldest Sons on account of their Crimes, comes now to his fourth, who, according to the antient and established Law among Nations, had the best Right to succeed to what they had forfeited. He takes Occasion in the Beginning of the Discourse he addresses to him to observe, that, as his Name implied *Praise*, he accordingly should be praised by his Brethren; and that on account of his military Exploits, they would honour him as their Chief: For that Reason, and because he had been chiefly instrumental in saving Joseph's Life, he is compared in the next Verse to a Lion, whom none dared to oppose. The Allegory ended, Jacob resumes the Subject (v. 10.) from which he had digressed, explains what those Honours should be, which he had only mentioned in general, and says expressly, that they should consist in his having the supreme Power; which whosoever obtained, whether some of his Descendants or others, they should continue fixed in the Portion assigned him for his Inheritance, till Christ, whom he should have the Honour to reckon among his Posterity, should come to establish his universal Empire.

The Land of Judah having been treated of as a Person V. 10. in Verse 11 and 12 the same Figure is carried on, and under a great Variety of Images its great Fertility, in Vineyards especially, and in Pasture-Grounds is described.

<sup>d</sup> Jos. XIX. 1.    <sup>e</sup> 1 Chr. IV. 39, &c.    <sup>f</sup> Jos. XXI.



V. viii. THOU art indeed JUDAH] In our Version the Pronouns הוא and אשר are supplied, and ך is omitted; which is not so well, as the Words may as conveniently be rendered literally. To the substantive Verb, which must necessarily be supplied, I have added the Adverb *indeed*, and distinguished the Word Praise by different Characters, in order to convey by it some faint Idea of the Paronomasia of the Original.

N.B. From what is here said, and in V. xvi. Bishop Hooper was led to think that the same kind of Allusion, though not so clear, ran through all the Names in this Prophecy, and that almost every Thing that was prophesied of each of the Patriarchs had reference to his Name; and he has written a Treatise to prove that Point.

THY BRETHREN WILL PRAISE THEE] The Jerusalem-Targum intimates that this was accomplished when all Jacob's Descendants, returning from Babylon, took the Name of יהודים *Jehudim* or Jews, in Honour to Judah: But it is more probable that the Praises or Honours here intimated were bestowed on this Tribe long before that Period, and that they refer to his Precedence in the Wilderness, or to his obtaining the first Lot in the Land of Canaan. The Reason of this Distinction seems given in the next Line; after which greater Honours are promised.

THY HAND shall be ON THE BACK] The Word ערף properly signifies The Back-Part of the Neck; hence it is used indifferently for Back, or Neck. The Phrase therefore *Thy Hand upon* <sup>g</sup> or *against* <sup>h</sup> *the Back of thine Enemies*, is I apprehend the same as if it was more fully expressed, as it is in other Places, <sup>i</sup> thus יִדְרֹךְ יִפְנֶה אֶת עֶרְף אוֹיְבֶיךָ אֵלֶיךָ, or לפניך; *Thy Hand will make thine Enemies turn their back to thee*, or *before thee*: i. e. PUT THEM TO FLIGHT. This Tribe, as was before suggested, led the Van of the Armies of Israel, and had the first Place in the Encampments in the Wilderness; <sup>k</sup> was, after Joshua's Death, fixed upon to lead the others to Battle; <sup>l</sup> and produced David, that great Captain, who made an intire Conquest of his Enemies: *I have*, says he, *pursued mine Enemies, and overtaken them; neither did I turn again till they were consumed*; and presently after he adds, *Thou hast also given me the Necks*, (ערף) or rather the BACKS, OF MINE ENEMIES, &c. <sup>m</sup>

g v. Nold. in ב 31. h id. ib. 8. i Ex. XXIII. 27. Josh. VII. 8, 12.  
 2 Chr. XXIX. 6. k Num. II. 3. l Judg. I. 1. m Pl. XVIII. 37, &c.  
 G 2 THY

THY FATHER'S CHILDREN SHALL BOW DOWN TO THEE.] This is, not to be understood, as some have imagined, as if all Judah's Posterity were to be particularly honoured in their own Person by their Brethren. It is sufficient for the Accomplishment of this Part of the Prophecy, that they all partook of the Honours of David, elected from among them; whom all the Tribes acknowledged as their lawful Sovereign,<sup>n</sup> and from whom descended a very long Race of Kings; that they had in this Portion the Temple, the Throne, and the Metropolis; and that all the Tribes were enjoined to go thither at all the solemn Festivals to worship. It is in respect to these Circumstances that the Historian is to be understood, when he says, *Judah prevailed above his Brethren, for out of him came the chief Ruler.*<sup>o</sup>

V. ix. O JUDAH thou art a LIONS WHELP;

THOU DIDST BRING UP MY SON FROM being a PREY:

This Prophecy is hitherto very distinct and clear, but begins here to be very much perplexed by a great Number of Enallages: For in most Versions the Line preceding this runs in the *second* Person; this is in the *third*; the next is in the *second* again; and in that which immediately follows the *third* Person re-appears. The Tenses of the Verbs are as much diversified; for in three Lines immediately succeeding each other we have the *future* and *preter* Tenses expressed, and the *present* is to be understood. Not to insist here on the Obscurity arising from the same Word's being used in the Compass of four Verses for the *Founder* of the Tribe, for the *Tribe* itself, and for the *Country* possessed by that Tribe: to which may be added, an unaccountable Confusion in the *Pronouns*. To remove some of these Difficulties, and to examine the Sense given in the Version, shall be the Business of the following Note.

The Words גור אריה יהודה, *Judah a Lion's Whelp*, abstractedly considered, seem to require only the substantive Verb to make them a Proposition. But as the four preceding Lines and the next are addressed to Judah in the second Person, it should seem that this ought likewise so to be. The Reason, as I apprehend, why the Pronoun אתה is not expressed in this Verse, is that, as it had occurred just before, it might be thought unnecessary to repeat it, and particularly as the Verb in the next Line is in the second Person. The Sense of this Hemistic is therefore to be supplied with the necessary Parts from the Context.

<sup>n</sup> 2 Sam. V. 1, 2, 3.

<sup>o</sup> 1 Chr. V. 2.



I construe מטרף in the next Line in such a Manner as to have the infinitive היות understood, which gives the particle מ a negative Force, as in the following Instances, viz. מטרף for מלך, *that you may not be, or from being, a King*; <sup>p</sup> מגבירה, *that she may not be Mistress*; <sup>r</sup> and, lastly, מעם *that he may not be a People*. <sup>q</sup> These are sufficient to justify the rendering מטרף *from being a Prey*, or *that he might not be a Prey*.

By בני I understand is meant emphatically MY SON, or my favourite or dear Child, in the same Manner as in the admired Lamentation of David over his Son Absalom. <sup>s</sup> And with regard to the Verb עלית, I consider it here as transitive; for which Sense I think there is sufficient Authority. When God (for Instance) tells Jacob, *I will go down with thee into Egypt, and will SURELY BRING (OR, BRINGING I WILL BRING) thee up again*, <sup>t</sup> are not the Words אעלה and עלה in Kal? at least, the infinitive is so, for otherwise it would be העלה if it was in Hiphil. The same may be said in regard to the Expression לעלות במאזנים, *when they are laid or BROUGHT into the Balance*. <sup>u</sup> A Wound to be cured is said in Kal *To be made to ascend*: <sup>w</sup> so likewise a Fact, or Person that is mentioned in a Book, is said *to be brought, or made to ascend*, into it; and this in the Conjugations Kal <sup>x</sup> or Hiphil indifferently. I might dwell on several other Instances, which the masoretical Pointing determines to be in Kal, and which are generally considered as transitive; but, as their Conjugation is not distinguishable without the Points, I shall only refer to them. <sup>y</sup> Upon the whole, עלית seems capable of being rendered THOU HAST MADE TO COME UP, or THOU DIDST BRING UP, viz. *my Son from being a Prey*: the Sense of which will be according to Saadias's Version (or rather Paraphrase) of this Place, viz. خلصت ابني من القتل *Thou hast delivered my Son from Death*.

The Words thus explained every one will see allude to a well known Fact, in which Judah acted a principal Part. Reuben indeed shewed true brotherly Affection in endeavouring to save Joseph's Life: <sup>z</sup> but it was by Judah's Counsel, under God, that every Step of that important Transaction was directed: For he not only prevailed over his Brethren to sell him to the Midianites, that being the lesser Evil; but over Jacob,

<sup>p</sup> 1 Sam. XV. 23.    <sup>q</sup> 1 Kings XV. 13.    <sup>r</sup> Isa. VII. 8.    <sup>s</sup> 2 Sam. XVIII. 33.  
<sup>t</sup> Gen. XLVI. 4.    <sup>u</sup> Psal. LXII. 9.    <sup>w</sup> Jer. VIII. 22. Neh. IV. 7.    <sup>x</sup> 1 Chr. XXXII. 24. 2 --- XX. 3, 4.    <sup>y</sup> Num. XXIII. 2. Jud. XVI. 4. 2 Chr. I. 17. Ezech. XIV. 7. Jon. IV. 6.    <sup>z</sup> Gen. XXXVII. 21, 22. & 27.

in persuading him to suffer them to go once more to Egypt, having first pledged his two Sons for Benjamin <sup>a</sup>; and his pathetic Speech prevailed over Joseph's Policy: <sup>b</sup> infomuch that he may not improperly be said to have been that generous Lion, who alone preserved the Lamb from being devoured by savage Beasts. An Act then inspired by Reason and Conscience, and so important by the Divine Direction in its Consequences, cannot be thought too insignificant to have been recollected at *this* Time, as it was the happy Source from whence flowed all the Comforts they then enjoyed.

Another Argument arises from the Method used by Jacob in this Prophecy: For hitherto he has assigned a Cause for the *Curse* he has pronounced on his three eldest Sons, and now because Judah is *blessed* in a particular Manner, may we not expect to have the Reason of it given? If it is objected that he gives no Reasons for what he says concerning the rest of his Sons; it is replied, that as the Predictions relating to seven of them are of much less Importance, they are delivered in very few Words; and that in them no judicial Rewards or Punishments are found, because their particular Merit or Demerit does not appear, from what is recorded, to have been equal to that of the other five: the Blessings being therefore gratuitous the Reason of conferring them is not to be looked for. But this was far from being the Case with regard to Joseph: as he was to be very eminent among his Brethren, the Grounds of his Greatness are sufficiently laid open to our View. <sup>c</sup> It is not therefore improbable that Jacob should have his Eye fixed upon some Transaction in Judah's Life, and as there is none recorded that does him more Honour, or is more meritorious, we have Reason to suppose it that which we have been considering, which together with his natural Right, after the Forfeiture of his elder Brethren, will be the Foundation of that important Prophecy which almost immediately follows.

HE STOOPED DOWN, HE COUCHED AS A LION, AND AS A LIONESS &c.] Jacob having compared Judah to a young Lion, which had delivered his Son from becoming a Prey to wild Beasts, pursues here the Allegory. That there is sufficient Foundation in Nature for such a Comparison is not improbable from Aristotle's Account of the Lion, who says that *some Beasts are generous, courageous, and noble, as the Lion; τα*

<sup>a</sup> Ch. XLIII.

<sup>b</sup> Ch. XLIV. & XLV.

<sup>c</sup> Ver. 23, 24.



δε ελευθερα, και ανδρεια και ευχη, οιον λεων :<sup>d</sup> and particularly from the Story of Androcles and a Lion, mentioned by Ælian.<sup>e</sup> This Man having by Accident relieved the Beast in its Distress, gave it an Opportunity of shewing its Gratitude by constantly bringing him Food as long as he continued in its Den. The Lion being at last taken, and the Man exposed to it in the Roman Theatre, the generous Animal recollecting his former Benefactor, instead of falling upon him, as the Spectators expected, not only crouched at his Feet and caressed him, but tore in Pieces a Panther that was sent to devour him. The Story likewise which he relates in another Place,<sup>f</sup> from Eudemus, proves at least that it was the Opinion at that Time, that Lions were ready to assist the weak and oppressed. See likewise in Bochart<sup>g</sup> many Instances of Gentleness in Lions. The Picture therefore of *a courageous Lion's Whelp* proud of having *rescued* in his Excursion for Prey *a Man* that had been kind to him, which, when returned to his Den satiated, *bends his Knees, and lies down prostrate, secure from all Apprehensions of any Attack*, is well drawn and its Colours are striking. But as in Painting, if the principal Features of each Figure are exact Copies after Nature, we readily excuse the slight Excursions of the Painter's Fancy; so in poetical Descriptions, when the Image is well adapted to illustrate and adorn the Subject in some principal Circumstances, the Adjuncts are not to be examined in that Light, as if every Part was to correspond in an exact Manner with it. Thus in Moses' Song,<sup>h</sup> God, on account of his fatherly Care of the Israelites in leading them through the Wilderness, is compared to an Eagle teaching her Young to fly, which is a well chosen Comparison: but it would be lost Labour to endeavour to point out what particular Acts of God answer exactly to every Part of the Description of the Eagle: So likewise in Solomon's Song;<sup>i</sup> when he had compared his Spouse's Teeth to a Flock of Sheep *shorn, and gone up from washing*, one would imagine he had sufficiently exemplified the *Beauty* of them; and yet he adds in both Places, where he uses the Image, WHEREOF EVERY ONE BEARETH TWINS, AND THERE IS NOT ONE BARREN AMONG THEM: which Adjuncts it is manifest have little or no Relation to the Teeth. It is I apprehend so here; for when we read *He stooped down, he couched, &c.* we are led to separate for a while the Idea of Judah, and follow the Poet till he has compleated the Description he had begun of the

<sup>d</sup> Hist. Anim. Lib. I. C. 1. p. 764. *Du Val*.  
<sup>e</sup> Ed. *Gron.* <sup>f</sup> De Anim. L. IV. C. XLV.  
<sup>h</sup> Deut. XXXII. 11. <sup>i</sup> Ch. IV. 2. VI. 6.

<sup>e</sup> De Anim. LVII. C. XLVIII.  
<sup>g</sup> Hieroz. Lib. I. Chap. II. P. 10.



Lion. *Igitur his in Comparationibus, fays Dr. Lowth, quæ ad ornatum & delectationem referuntur, id vere statui posse videtur, eas suum finem tum maxime adsequi, cum Imago inducitur non modo elegans & jucunda, sed ejusmodi etiam, quæ a re cui componitur toto genere sit plane diversa & dissimilis, in uno autem vel pluribus adjunctis cum eadem apte conveniat.*<sup>k</sup>

Upon the whole: I would not be thought to lay so great a Stress on the Interpretation here given to this Verse as if it was absolutely the true one. For though it appears to me to be a probable Interpretation, many Persons may still prefer the Sense which is found in the Generality of Commentators, who, reading the first Lines thus, *Judah is a Lion's Whelp; thou art gone up from the Prey, O my Son*, paraphrase on them in this Manner, "Thou my Son Judah, mayest be compared, on account of thy Courage, to a young Lion, which returns to his Den in the Hills when he is fatiated with his Prey, &c." and by the Gradation observable in this Verse, (*viz.* a Whelp, an adult Lion, and the still fiercer Lions with Young,) they think that the gradual Increase of Dominion in this Tribe is aptly represented; which, from slight Marks of Respect paid to it in the Wilderness, arrived to the greatest Honours under David and Solomon; and enjoyed the Blessings of Peace, after it had subdued its Enemies in such a Manner that none would dare for a long Time to attack that Kingdom.

WHO SHALL ROUSE HIM UP? Ælian<sup>l</sup> fays that the Egyptians had observed that a Lion when he sleeps moves his Tail, to shew that he was not quite overcome with Sleep as other Animals; and that for that Reason they had consecrated him to the Sun.

V. x. THE SCEPTRE] שֵׁבֶט in its primary and general Signification denotes any Rod or Staff; whence it comes to have an appropriate Sense, and is used for a Shepherd's Crook, and for the Rod or Sceptre which is the Token of the royal Authority, &c. The Word is found in this last Sense in three other Places;<sup>m</sup> and there is abundant Authority to fix it thus from Analogy, from the Context, from the Event, and from near all the Versions, antient and modern.

But it should be observed that by SCEPTRE here is not understood *an absolute Authority*; because, as it is only an Ensign of Power, it determines nothing as to the Extent or Condition of that Power, so that it

<sup>k</sup> Præl. XII. p. 106.    <sup>l</sup> Hist. Anim. Lib. V. C. XXXIX. Ed. Gron.    <sup>m</sup> Num. XXIV. 17. Ezech. XXI. 10. Zech. X. 11.



may be used for a limited and dependant, as well as for a despotic, one: and, that though the Sceptre is regarded by us in these Days as a Token of *Royal* Authority, it does not necessarily suppose a *King* to wield it, but may be used for a *subordinate Magistrate*. These Positions must be granted by Critics, as otherwise they cannot account for the Accomplishment of this Prophecy. Hence I collect that *Sceptre* here signifies the CHIEF COMMAND, or AUTHORITY, whether it was called βασιλεια, αρχη, προσησια, ηγεμονια, or αρχιερωσυη,<sup>n</sup> as we find it was: and what seems to confirm it, is the Word GENERAL or GOVERNOUR in the next Line, which is exegetical of it.

SHALL NOT DEPART] As these Words have been urged<sup>o</sup> to prove that Judah must have been in Possession of the Sceptre at the Time that Jacob spoke, I shall here quote a Remark of Wagenfeil<sup>p</sup> in confutation of that Notion; viz. *Illud præmonuisse operæ pretium est, perperam istos hoc vaticinium tractare, qui initium impletionis ejusdem statim in id tempus quo editum est, aut paulo post desigunt, & sic per continuationem successionis, ad Messiae adventum usque producant. Præterquam enim, quod secundum Theologorum regulam, etiam prophetias quæ aliquid brevi & e vestigio quasi eventurum prænuntiant, tamen cum temporis aliqua mora, & tali, qualem res ipsa efflagitat, accipere oportet, ut idem tanto magis de hac nostra pronuntiare conveniat: Tum vero insuper ipse entheus vates noster Jacobus, cum oracula sua edere vellet, signanter ita filios suos alloquutus esse deprehenditur, “Congregamini ut annuntiem quæ eventura sunt vobis in diebus novissimis,” ut Vulgatus transtulit.*

FROM JUDAH, מִיְהוּדָה] This Word is used in the following Senses; 1°. For the *Patriarch* so called, as V. 9; 2°. For his Descendants, or the *Tribe*; 3°. For the *Land* given to that People; 4°. For the *Kingdom* so called, in Opposition to that of Israel; and 5°. for the *Country*, in Contradistinction to the *City* of Jerusalem. Of these different Acceptations of Judah, the second and third only can be suitable to this Place: The second indeed may be, but with this Caution that the *Tribe of Judah* be not restrained merely to his Posterity; (because the Prophecy thus limited would not be true;) but that it be extended to all that ever made a Part of that Tribe, as Wagenfeil<sup>q</sup> explains it; viz. & quidem

<sup>n</sup> Josep. Ant. xx. passim P. 577. 177. 581. Hudf.      <sup>o</sup> Bp. Sherl. Use and Int. of Proph. P. 326. 7. See this answered Div. Leg. B. V. P. 96. Vol. 4.      <sup>p</sup> De loco classico Gen. XLIX. v. 10.      <sup>q</sup> Ibid.

*proprie attinet ista appellatio, tum primum ad tribum Judæ, eosque qui hanc sectabantur, tum deinde ad illos, qui ex Babylonica captivitate in Palæstinam facti sunt reduces, quorum major pars ex tribu Judæ genus ducebant; &c.* But, to avoid the Mistake which may arise from not attending to this Distinction, I prefer the third Sense, *i. e.* the *Land* of Judah. What determines the Word in the Sense contended for, is, that *Judah*, when it is to be understood of the LAND or TRIBE, is almost universally, in the Prophets at least, of the *feminine* Gender; as will appear by the following Instances, viz. נעלה ביהודה ונקיצנה ונבקענה אלינו ונמליך מלך בתוכה: *Let us go against Judah and vex HER, and let us make a Breach in HER for us, and set a King in the midst of HER.*<sup>r</sup> הגלת יהודה כללה הגלת *Judah SHE shall be carried away captive, all of HER, SHE shall be carried away &c.*<sup>s</sup> Again, אכלה יהודה ושעריה אמללו *Judah SHE mourneth, and HER Gates languish.*<sup>t</sup> And of many other Instances which may be seen in the Margin,<sup>u</sup> I shall only mention one more, viz. יהודה הרבה ערים בצורות ושלחתי אש בערי ואכלה *Judah hath multiplied fenced Cities, but I will send a Fire upon HIS Cities, and it shall devour HER Palaces.*<sup>w</sup> I quote this Verse particularly, because it is exactly parallel to that we are now considering; the *masculine* and *feminine* Pronouns being in both of them construed with Judah; see רגליו or רגליו, and שלה; and in order to shew that some few Exceptions can be no material Objection to the general Rule. Now that Judah is here also of the *feminine* Gender, will, I trust, be sufficiently shewn when we come to consider the Word שלה; but in the mean time I beg Leave to conclude that it signifies here the LAND of Judah.

The Reason why Judah is here of *that* Gender seems to be in order to distinguish what is predicted of that Patriarch from what relates to Christ, as will appear by the Sequel. And though the Pronouns in these three Verses are far from being exact, and Dr. Pococke \* tells us that it is not worth while to stand on such a Grammar-Nicety, yet as there may be found a sufficient Clew to arrive at the Truth, and the Point is of too much Importance to be passed over in Silence, I shall in the Course of these Remarks shew what I apprehend is the true Syntax: but beg Leave to mention here that I have considered the Pronoun in

<sup>r</sup> Isai. VII. 6.    <sup>s</sup> Jer. XIII. 19.    <sup>t</sup> --- XIV. 2.    <sup>u</sup> XXIII. 6. XXXIII. 16. Lam. I. 3. Judah six times used in the feminine. Zech. XIV. 14. Mal. II. 11.    <sup>w</sup> Hof. VIII. 14.    <sup>x</sup> In the last Place referred to.



the next Line as feminine, with a View only of preserving a Consistency in the Diction.

NOR A LEADER, מְחֻקֵּק] The Particle וְ is here considered by Bp. Patrick, after Wagenfeil, as disjunctive, and not as copulative; so that the Construction is according to them, *The Sceptre shall not depart, &c. OR a Governour shall not depart, &c.* i. e. one or other of the two shall be in the Tribe of Judah, not co-existing, but in a Succession; viz. Kings from David to the Captivity, and inferior, tributary, Princes from that Period to Christ. But a very little Examination will shew that this is not untying, but cutting, the Knot: for they assume a Principle contrary to a Rule, which I cannot find admits of one single Exception, viz. that וְ is always NEGATIVE when a Negative Particle has preceded, and where there is no Verb in the latter Branch of the Sentence; for in that Case it is *adversative*: The Instances they propose prove nothing to their Purpose; for whether we read, *Thou shalt not make any graven Image, OR any Likeness, &c.* (as it is in one Place, y) or substitute the negative NOR *any Likeness, &c.* (as it is in another Place y) the Sense is the same; there is no Disjunction, but the Prohibition extends to both Members of the Period. The Case is the same in all other Instances. This Fort not being therefore tenable, we must seek Refuge elsewhere.

Of the two Significations of מְחֻקֵּק, *Leader*, and *Lawgiver*, the first seems the more certain, as the Word may be rendered by it, or in the Notion of *Governour*, wherever it occurs; but not so of the latter. And as to the other Sense generally given to it, viz. *Interpreter, or Dispenser, of the Laws*, I cannot find that there is any Authority for it in Scripture; and yet in this Sense the Word is to be understood here, (if the latter of the two Significations is adopted,) except it be said that by *Lawgiver* is meant *Jehovah*, who acted by his Vice-gerents during the Theocracy, as is explained in the Div. Leg. <sup>z</sup> Le Clerc refers to *Sceptre* in the preceding Line in order to ascertain the Signification of מְחֻקֵּק in this, as one is explanatory of the other: but it proves at least as much in favour of the Notion of *Governour*, as of the *Interpreter of the Laws*. The LXX read here ηγουμεν<sup>o</sup>, the Vulg. *Dux*, and Symmachus translates this Word in another Place προτασων.<sup>a</sup> But what determines this

<sup>y</sup> Compare Exod. XX. with the Decalogue in the Liturgy.  
<sup>a</sup> If. LX. 8.

<sup>z</sup> B. V. p. 110.

Word principally in the Signification of Leader, are the Words that follow, viz.

FROM BETWEEN HIS STANDARDS ] מִבֵּין רַגְלָיו This is the Samaritan Lection; the Hebrew is מִבֵּין רַגְלָיו *from between his Feet*; or HIS SEED, as the Words are generally explained. But, though we meet with the Expression, *The young one that cometh out from between HER Feet*,<sup>b</sup> it does not follow that it can be used of a *Male* without great Impropropriety: And allowing it might, the Assertion would be repugnant to Fact; for History sufficiently informs us that Judah was far from having an unbroken Line of Princes descended from him to the Time this Prophecy necessarily supposes. Wagenfeil proposes a new Sense of the Word רַגְלָיו viz. the *Extremity* or *Decline* of the State; implying that Judah would have Kings or Governours TO THE LAST. But the Places<sup>c</sup> he refers to can by no Means, I think, establish his Conjecture: The first is not in the least to his Purpose; and supposing that רַגְלָם *their Feet*, or *the REAR of their Army*, in the other Place, might justify the rendring רַגְלָיו here in the manner he would have it, yet would the Expression *the Feet of the State* sound very harsh; but what is of more Force, the Prepositions בֵּין & מִ immediately preceding could never be so distorted as to signify EVEN TO, or any Thing else than *from between*, or simply *from*; see Nold.<sup>d</sup> Le Clerc, not satisfied with any Sense that is given to the Hebrew Lection, suspects its Genuineness, and, though in general no Advocate for the Sam. Text, he is here forced to speak in its Defence. VEXILLA JUDÆ, says he, *dicentur ejus posterī, metaphorā ex re militari ductā*. “Non recedet è mediis ejus vexillis” *idem erit ac si diceret Jacob, juris dicendi Jus semper erit penes aliquem eorum qui evocati ad militiam vexilla Judæ sequerentur. Unicuique autem Tribui fuisse sua vexilla docemur Num. II.* The Sense he gives to רַגְלָיו is a good one; but, as the chief Use of a military Standard is to *distinguish* Armies, or Parts of Armies, from each other; (whence it comes that רַגְלִי<sup>e</sup> signifies a *distinguished Person*;) I rather think that the Meaning of the Expression *From between his, or HER Standards*, is from the *Land of Judah* DISTINGUISHED BY HIS NAME AND AS HIS PROPERTY, or from his *Posterity* as a PEOPLE DISTINGUISHED FROM OTHER NATIONS.

<sup>b</sup> Deut. XXVIII. 57.

<sup>c</sup> Exod. XII. 37. 2 Kings III. 9.

<sup>d</sup> P. 480. Ed. Sen.

<sup>e</sup> Cant. V. 10.



UNTIL, עַד-כִּי ] These two Particles thus connected occur in four Places<sup>f</sup> besides; and there signify UNTIL, i. e. to such a Point of Time, and *no farther*. The Instance Le Clerc gives to justify their not excluding the Time which follows that Event to which they are prefixed is not to the Purpose; because the Particles are not the same, but עַד אֲשֶׁר. It seems therefore here implied that, when Christ came, the Sceptre should depart from Judah.

Some Jews, oppressed with the Weight of this Text, thought they could not shake it off better than by separating these Particles, and reading the first in the Sense of לְעַד; thus, *The Sceptre shall not depart, &c. FOR EVER, FOR Shilo* (or whatever else they substituted) *shall come*. But that this is a mean Refuge for their Obstinacy, has been shewn by Noldius,<sup>g</sup> and by the Author of Conference de Metz.<sup>h</sup>

Who belongeth TO IT, שִׁלָּה ] Before any Reasons are offered to vindicate the Sense here given to the Word we are now considering, it may not be improper to endeavour to fix the true Reading; and though so much has already been written upon this Verse by others, I hope to be excused if I briefly mention what Exceptions the principal Interpretations of this Word are subject to.

The Word which is rendered *Shilo* in our Version is written in the Hebrew Text שִׁלָּה, but in the Samaritan שִׁלָּה. (שִׁלָּה) The MSS. which countenance the first of these Lectons are indeed more *numerous*; but those which establish the latter have more *Weight*: not only because they are more antient, but because they uniformly exhibit the Reading of their Text, which the others do not; besides that the oldest Hebrew MS. we have, and one other, read with the Samaritan; not to mention the indirect Testimony of some other MSS. on this Side of the Question on Account of some Mark affixed to the Word.<sup>i</sup> To this may be added, as a collateral Proof, that almost all the antient Versions, and the Fathers, as we shall see presently, bear Evidence to the Integrity of the Samaritans in this Place; and scarcely one appears in Defence of the Jews.

With regard to the Nature of this Word, it must be either a Proper Name, an Appellative, or a Pronoun. Some of the Advocates for שִׁלָּה

<sup>f</sup> Gen. XXVI. 13. XLI. 49. 2 Sam. XXIII. 10. 2 Chr. XXVI. 15.  
927.      <sup>h</sup> p. 123.      <sup>i</sup> See the Preface in the Article of *Var. Lect.*

<sup>g</sup> Ann. p.

tell us it is one of the Names of the Messiah. But why it is so, none of them can inform us, any more than that the Prophecy can be suitable to Him only. It is incumbent on them to shew, if it is a Proper Name, whether it is simple or compound; what the Etymology of it is; and from what Circumstance it took its Rise: for there are few Names of Persons in the Hebrew Language, and none of any Eminence, which, if we are not informed by the sacred Writers, we are not able of ourselves to account for in these respects. But farther, if *Shilo* is a Proper Name; how comes it to pass that a Name given on that Occasion to so eminent a Personage as the *Desire of all Nations*, should not have been recorded or alluded to, before, or since, that Time? And what Reason can be assigned why we have not had some Light given us by the Historian in this Obscurity? To which may be added that our Lord is not mentioned once *by Name* in the Old Testament. The Word *Shilo* therefore considered as a Proper Name of Christ, though long Use and pious Regard have made it in some sort sacred, as it seems founded only in Ignorance, cannot be obstinately defended but by Superstition.

The Sense of this Word, as an Appellative, is next to be considered. Those who say that שילה signifies *His Son* (i.e. Judah's) from שלוח *The Secundines*, use a very bold Metonymy, and take too great a Liberty in adding one Letter, and altering another. In the same Class may be ranked those who would read here שלוח, *He that should be sent*, in Conformity to the Vulgate: For the Agreement of the Samaritans with the Jews in the same final Letter makes the Plausibility of that Conjecture vanish; as Walton<sup>k</sup> has shewn. Others, who deriving שילה from שלה *To be quiet*, render it *The Peaceable one*, or *Peace-maker*, speak with more Probability, but do not satisfactorily account for the Insertion of the י. It is true there are not wanting Instances which seem parallel, as קיטר and קימוש; but as those Words are generally found without the יods, it is not improbable that, when all the MSS. have been collated, it may be found that they have surreptitiously got into the Text there, as well as here. The י is supposed by others to have been mistaken for ו, and שולה is according to them the participle of the same Verb, and in the same Sense, as the last mentioned: But the MSS. contradict that Supposition; and to me it appears probable that the later Jews imagining the Word was one of the Names of the *Messiah*, have added the י to distinguish it from the Town שלה *Silo*.

k Proleg. Bib. Pol. XI. p. 80.



There being no other Root in Hebrew, from which this Word can be supposed to be derived, Recourse is had to the kindred Dialects. The Chaldee שלה and the Syriac ܫܠܐ, besides the Sense they have in common with the Hebrew Verb, or that which is foreign to the Purpose, signify *To cease*; hence Le Clerc interprets שלה *The End*: Upon which the Jew, in *Conferences de Metz*,<sup>l</sup> humourously remarks; *A entendre M. Le Clerc, notre Saint Patriarche aura été rempli de l'esprit de Prophetie pour nous apprendre que Juda aura l'autorité Souveraine jusqu' à ce qu'il ne l'ait plus, n'étant plus un peuple séparé. Attendez vous d'un celebre Commentateur une interpretation si badine de la plus grande des Propheties?* The only Sources, from which we may expect to draw any Assistance, now remaining are the Samaritan and Arabic: In the first שׁל is used for *Drawing out*, but not in the Sense of *Redeeming*, or *Delivering from Sin*, &c. In Arabic indeed شَلَّ in the 8 and 10 Conj. has that Signification, (and so has likewise سَلَّ;) and it may perhaps have the Sense which Schultens<sup>m</sup> gives it, viz. *To liquidate or restore Things, that had been greatly disturbed, to Tranquillity*, &c. It must be confessed that either of these Verbs, (for nothing to the Purpose can be extracted from the others, viz. شَلَّ, شَال, سَال, &c.) seems to give a very satisfactory Notion of the Origin of the Word in Question. But, as we have already the same Root in the Hebrew, it is not so safe to borrow a new Signification of it elsewhere; particularly when the Sense given by these Means to the Word is such as must frequently be mentioned in the Course of so large a Work as the Old Testament, I mean that of *Saving*, or *Redeeming*. Now neither שלה, nor any Verb like it, has ever there that Signification; wherefore, as it is highly probable that the Hebrews were unacquainted with the Word in that Sense, I conclude that it is not to be derived from that copious Fountain the Arabic, or any other of the Sister-Springs.

But the considering שלה as compounded of *Pronouns* may be subject to fewer Objections. It is well known that the inseparable relative Pronoun ש, as it may be connected with any Part of Speech, so may it likewise with another Pronoun: And it has been shewn that *Judah* the antecedent is feminine, so must therefore be the relative and demonstrative Pronouns. Hence it follows that, though ש, like אשר, is impersonal and undeclinable, לה must be the dative Case of היא; and both united signify literally *HE WHO is FOR HER*, or *HE WHO belongeth TO HER*, i. e. (as we may

<sup>l</sup> P. 124.      <sup>m</sup> Orig. Heb. p. 75. see also Dr. Sharp's Argument in Defence of Christianity, &c. p. 7.

more fully explain it from the Context and the Event,) "THAT MOST EMINENT PERSON whom Providence has ordained *to be a NATIVE OF THE LAND OF JUDAH AND OF THE LINEAGE OF THAT PATRIARCH.*" The following Instance sufficiently justifies this Construction, viz. כרמי שלי לא נטרתי; *My Vineyard, which belonged TO ME, I have not kept.*"

The Word thus explained seems to make the whole Prophecy nearly parallel, in Matter and Form, to another of which our Lord is the Subject. God declares to Ezekiel,<sup>o</sup> that he would take the Crown from Zedechias, (the last of David's Line that wore it;) and that *it should be no more UNTIL HE CAME WHOSE RIGHT IT WAS*; according to our Version: or, according to others, HE UNTO WHOM *belonged* JUDGMENT, ער בא אשר לו המשפט. There is indeed this Difference that in one Place the Nominative is immediately connected with the Pronouns, and in the other the Antecedent is at some Distance: And that *there* it is said the Crown would be given to Christ; but *here* it is not the Sceptre that is said to have belonged to Him, but He to the Land. However though the Words might be explained in such a manner as to make this Text almost the same as the other, (thus, *The Sceptre shall not depart from the Land of Judah &c. until he comes WHO SHALL BE BORN IN IT, viz. in order that he might take the Sceptre*;) yet I think that it is more agreeable to the Nature of Prophecy in general to suppose that thus far is only predicted, that Christ should be a *Descendant, and born in the Land, of Judah*. For in the first Prophecy relative to Him, he is called the SEED of the Woman; in the next, the SEED of Abraham by Isaac; here he is called a DESCENDANT of Judah, and afterwards, the son of David: Each succeeding Prophecy gradually unfolding the preceding one; and all in Process of Time becoming clearer, and more determinate.

That all the antient Versions (two or three excepted) and the Fathers countenanced the Interpretation here given of שלה will appear by the following View of them. In Onkelos we read ער דייתי משיחא עד רדיליה היא מלכותא, *Until the Messiah cometh whose is the Kingdom*. The Jerusalem-Targum is the same, only that it adds זמן after ער, and מלכא before משיחא; i. e. until the Time that the King Messiah, &c. Jo-

n Cant. I. 6.

o Ch. XXI. 27.



nathan in his Targum varies indeed from these, and renders שלה by זעיר *his young Son*. It is not easy to determine what זעיר in the Samaritan Version signifies, as was before observed: <sup>p</sup> It is not however the Pronoun with the Affix, for then the ז or זי would have been prefixed instead of the ז: The Latin Version of it in the Polyglot Bible seems to be right, as it is favoured by the Samaritan-Arabic here printed. And Erpenius's Mauritanian Arabic Version reads according to the latest Hebrew MSS. الي ان يجي شילה, *till Shilah comes: whence (by the Way) it may seem not to be very antient*. But the Syriac has here *until he comes UNTO WHOM IT IS* (viz. *the Sceptre*:) | And Saadias's Arab. Verf. الي ان يجي الذي هو له, *until he comes WHOSE IT IS*; which likewise must be referred to *the Sceptre*; so read the Polyg. Editions, and three or four MSS. of those Versions which I have examined. The Persic Version after these Words, — ده گرون سلطنتی از یهوده, *The chief Command shall not depart from Jebudah*, ع. adds *till* او مسیح *HIS Messiah comes*: The Translator, having borrowed probably the Word *Messiah* from the Targums, makes שלה the genitive Case of the Pronoun ה. All the printed Copies of the LXX. translate it by τα αποκειμενα αυτω; and so read all the antient MSS, as those that have collated them inform us, <sup>q</sup> except the University Coll. MS. which reads ω αποκειται: Though Breitinger has inserted into his Text after Grabe ω αποκειται in small Character, instead of τα αποκειμενα, which is in the Margin, yet this latter is the Reading of the Alex. MS. (from which Grabe made his Edition,) in which it agrees with the Vatican, Complutensian, and Aldine Editions. Eusebius <sup>r</sup> tells us that the LXX read so in his Days, and moreover informs us that Theodotion's Version was just the same in that Place: and that Aquila translated this Verse thus, ουκ ανασησεται σκηπηρον απο Ιουδα, και ακριβαζομεν απο μεταξυ ποδων αυτου, εως αν ελθη, και αυτω συσημα λαων *The Sceptre shall not be overturned from Judah, and a diligent Inquirer from between his Feet, until he come, and to him shall the Collection of the People be*. Here Junius supposes that ανασησεται is a Mistake for αποσησεται; but, though it is not so literal a Translation of the Hebrew, it is used by Demosthenes <sup>s</sup> much in the same Sense as I have given it. What is more remarkable is that the Word שלה is omitted in the Version, as here quoted by Eusebius. As he takes no Notice of

<sup>p</sup> See Note on V. 10. of Jacob's Prop. in the Sam-Ar. Verf. <sup>q</sup> Breitinger. Flamin. Nob. Patricius Jun. See the last Vol. of Walton's Polyg. <sup>r</sup> Dem. Evang. L. VIII. p. 370. Edit. Colon. <sup>s</sup> De falsa Leg. Vid. Steph. Dict.

the Omission in the Course of his Remarks on that Prophecy, it is not improbable that the Error is to be charged to the last Transcriber. It seems intimated however<sup>t</sup> that Aquila used the same Word as Symmachus; whose Version of this Place is, *ου παραιρησεται εξουσια απο Ιουδα, εως αν ελθη ω αποκειται, και αυτος εσται των εθνων προσδοκια* — *The Power shall not be taken away from Judah till he comes FOR WHOM IT IS reserved; and He will be the Expectation of the Gentiles.* Eusebius in his Exposition of the latter Part of the Verse changes the Order of the Words, thus, *ουδε προτερον παυσονται &c. η των εθνων προσδοκιαν ελθειν, η τα αποκειμενα τω προφητευομενω*<sup>u</sup> — *till the Expectation of the Gentiles comes and what are reserved for Him of whom the Prophet speaks.* In other Places<sup>w</sup> where he cites this Verse, we read *εως αν ελθη ω αποκειται*; and so in Chrysostom;<sup>x</sup> and in short one of these Readings, *τα αποκειμενα*, or *ω αποκειται*, or the Latin Version of them *DEPOSITA ILLI*, or *CUI REPOSITUM est*, is acknowledged by Ignatius, Irenæus, Justin Martyr, Athanasius, Cyril, Clemens of Alex. Diodorus Thars. Origen, Theodoret, Ambrosius; and by Jerom, Tertullian, and Austin.<sup>y</sup>

It should be observed that though most of the Versions render the Pronouns as if they were masculine, we are not to conclude that they read *שׁלֵּי* in their Copies, but I rather think that they did not fully apprehend the Force of the Antecedent in that Place, which seems to be the first Instance in the Bible that can justify that Anomaly. Upon the whole, the Sense here given to *שׁלֵּי*, which appears to be the true Reading, may be thought, it is hoped, agreeable to the Rules of Grammar, to other Places of Scripture, to the general Nature of Prophecy, and to most of the antient Versions and Fathers.

HAVING now minutely considered the several Parts, particularly the last Word, of the Prophecy thus far, I shall not detain the Reader by examining the Opinions of Interpreters concerning the general Scope of it; but, referring to others for that, shall only lay before him what appears to me to be the true State of this Point, on which so much has already been written; and, after pointing out the Advantages resulting from my Interpretation, I shall answer some Objections.

<sup>t</sup> P. 372. ib.  
<sup>x</sup> Hom. LVII.

<sup>u</sup> P. 370.  
<sup>y</sup> See Flam. Nob. & Jun.

<sup>w</sup> L. II. C. ii, p. 50. L. VII. C. the last p. 360.



It is generally supposed that Jacob had no other Design in this Part of the Prophecy than to inform Judah, that the Sceptre or Government should be fixed among his Posterity till the Messiah, who should be descended from him, came in the Flesh. But I see no Reason against carrying the Patriarch's Views somewhat farther, i. e. to the Dissolution of their State. The Text is indeed silent in that respect; and we could not expect to have a Truth so unwelcome, though accompanied with most pleasing Circumstances, revealed in express Terms: a Veil is therefore cast over it, and a Period the most replete with Joy and Comfort is substituted. But other Parts of Scripture and the Event have shewn us, that Christ's *second* Coming, and the Dissolution of the Jewish State are one and the same Thing. I say his *second* Coming, because the Particle UNTIL (as was shewn,) necessarily carries us beyond his *first* Coming, which wrought no such Revolution in their Government as the Prophecy supposes, and as is generally asserted. For Josephus <sup>a</sup> (whose Authority in this Case must be allowed to be good) says expressly that from the Time that Pompey conquered Jerusalem (*πῶς ἐλευθερίαν ἀπεβέβαλον, καὶ ὑπηκοίαι Ῥωμαίων κατέστημεν*) *we lost our Liberty, and were made subject to the Romans*: which Event happened, according to Usher, <sup>b</sup> 63 Years before the Christian Æra. From that Period to the Demolition of their City and Temple, which is upwards of 130 Years, there was no material Change in the Form of their Government; for, whether they had for a short time an Aristocracy, or whether an Idumæan with a Roman Commission, or a Roman Deputy governed them, they were all at that Time under the Roman Yoke; which galled their Necks rather more than the Assyrian, Grecian or Syrian, under which they had successively been after their Return from Babylon. Christ indeed, when he dwelt among them, would have eased them of a heavier Burden, which neither they nor Fathers could bear: But because He would not free them from Cæsar's Power, they obstinately adhered to Moses's Ritual; and this obliged their *Lord* who had *come before* to *redeem* them, to *come again* soon after, as he had predicted, *to judge and condemn* them. The Destruction of Jerusalem by Vespasian, which put an End to the Jewish Government, is so well known in Scripture by Christ's, or *the Son of Man's*, *Coming*, that it were lost Time to endeavour to prove it, it being mentioned no less than seven Times in one Chapter <sup>c</sup> under that Image.

<sup>a</sup> L. XIV. P. 615. *Huds.*

<sup>b</sup> Ann. P. 261.

<sup>c</sup> Matt. XXIV.

THE *Advantages* of this Interpretation are, 1<sup>o</sup>. that whatever Kind of Government we find in the Land of Judah from the Time of David to Vespasian; whether monarchic, aristocratic, or democratic; whether ecclesiastical or civil; whether absolute or dependant; whether vested in a Native of that, or of another, Tribe, or even in an Alien from their Commonwealth; the Prophecy is not in the least affected by it. It is true indeed that for the Space of seventy years no Footsteps of Government are to be found in the holy City, while the Inhabitants of Judah, reduced to a servile State, were transported beyond the Euphrates. But as they knew that the *Messiah was not come*, and as they were certified by their Prophets of the particular Time of their Restoration, it is allowed on all Hands that this *temporary* Departure of the Sceptre is no material Objection to the Prophecy. And

2<sup>o</sup>. That it furnishes us with a new Argument against the Jews. Their Patriarch and our Lord prophesied of the same Days; the Event has answered the Prediction; and therefore the two Prophets are true. And we may likewise farther urge to them, not only that Christ is come, but also that *His Coming* is the Cause that they have been expelled from their own Country, and have been Vagabonds ever since; that they are mixed with all Nations, and incorporated with none. Hence we have, in common with other Interpretations, not only a sensible Evidence of the Accomplishment of this Prophecy, but likewise a rational Demonstration of the Harmony between the Abrahamic and Christian Covenants.

BUT it may perhaps be *objected*.

1<sup>o</sup>. That it is unnatural to have recourse to the *figurative* Sense of Christ's Coming when the *literal* one is as suitable. I answer that however true the Objection may be with regard to a *Relation of Facts*, it does not hold as to *Prophecies*, which for the most Part are delivered in obscure and figurative Terms; in order that they might be consistent with the Freedom of human Actions, as Mr. Lowth observes; <sup>d</sup> and likewise that when the Thing foretold came to pass, Men might rather be convinced, that it was the Lord's Doing, than that they should be allowed before hand to gratify their Curiosity by knowing precisely what He intended should be done in future Times.

<sup>d</sup> On the Inspir. of the O. and N. Testam. P. 153. and 157. *sec. Edit.*



2<sup>o</sup>. It may be objected that by giving this Prophecy so great a Latitude both Jews and Christians are Losers; Those, because instead of having a Promise of being governed by their own Princes, they are only assured in general that there shall be a constant Succession of Governours among them; And these, because they are thereby prevented from fixing exactly the *Time* of the Advent of the Messiah, which the common Interpretation is supposed to do exactly.

It may be replied with respect to *Judah*; (for it must be remembered that we are considering the twelve Tribes in a distinct Capacity;) that that Tribe had a manifest Advantage over the rest, (as shall be shewn more particularly under the next Head,) in having the Prophecy thus interpreted: And if the Jews are not satisfied with that; let them prove from Scripture that they were intitled to, or from History that they actually enjoyed, more. — And with regard to the supposed Loss of Christians; though it might be a sufficient Reply to observe in general with Le Clerc; viz. “*Non semper spectandum Interpretibus quid per Judæos liceat; aut quid causæ expediat si verum est, sed quid veritati re ipsa consentaneum, non minus ac si nulli nunc in rerum natura Judæi essent, nec ullæ unquam de Messicæ adventu concertationes nobis cum illis fuissent, censeriqueat:*” I answer more particularly with the Author of the Divine Legation of Moses;<sup>e</sup> to whose ingenious Interpretation the same Objection might be made as to this; viz. that “Religion loses nothing by the Change, since there are so many other Prophecies which point out the TIME with infinitely more Precision. On the other Hand Religion gains much by it, in evading a Number of Objections which had stigmatized the supposed Prediction with apparent Marks of Falseness.” And

3<sup>o</sup>. Lastly, It may be objected that as the Temple, the King’s or Governour’s Palace, and the Sanhedrin were at *Jerusalem*, it should rather have been said, that the Sceptre shall not depart from BENJAMIN, as that City seems to have belonged to this Tribe. To which I reply that though the Benjamites had a Right originally<sup>f</sup> to that Metropolis; and it is on that Supposition only that we can account for what Moses says of them, at least, with respect to the Temple,<sup>g</sup> (as we shall see hereafter;) yet it cannot be doubted, but that even *before* the Time that David took it by Force of Arms, it was at least *common*<sup>h</sup>, it being on the

<sup>e</sup> B. V. S. iii P. 110.

<sup>f</sup> Josh. XVIII. 28. and Judg. I. 21.

<sup>g</sup> Deut. XXXIII. 12.

<sup>h</sup> Jos. XV. 63. Jud. I. 21.



Frontier of either Tribe ; and from that Period onwards it is expressly said to belong to JUDAH ;<sup>i</sup> and JUDAH and JERUSALEM occur so frequently as *synonymous* that it may be thought needless to produce Instances. But should it be said that it belonged to *neither of these* Tribes in particular ; that it was a free City, common to *all* the Tribes, according to Josephus<sup>k</sup> and others ; it may be rejoined, that this may be granted without weakening the Argument, provided it appears that Judah had the *best* Right to that City from the Time in Question, and that it belonged *chiefly* to him ; which none can deny. His indisputable Title to it was established by David with the Monarchy, and cancelled only by the Sentence of Christ. He had as much superior Pretensions to it than the other Tribes had, as he had greater Honour and Advantage than they in having Christ descended from him, and in having his Tribe made the regal one : These were indeed public Benefits, but Judah was more immediately and particularly interested in them. In this Light there is nothing in this Part of the Prophecy which is inconsistent with what is said V. 28.

AND HIM וְלוֹ] Le Clerc (who, as it was before suggested, explains שָׁלוֹ in such a Manner as to have no reference to the Messiah,) makes this Pronoun relative to Judah ; because the Tribes were wont to *assemble* at Jerusalem : and another Author<sup>l</sup> says, “ Whether we refer the “ *Gathering* of the People to the Tribe of *Judah* (as they did in the “ Time of the Captivity) or to *Shiloh* when he should come, as to the “ Main of the Prophecy there is not a deal of Difference.” But as it has been shewn that the Word *Judah* in this Verse is feminine, (and probably so used to avoid Confusion ; ) this masculine Pronoun cannot agree with it : It must therefore be referred to the last Antecedent : and this perhaps will be more evident when the Signification of the next Words is ascertained.

SHALL — OBEY.] It may not be an easy Matter at first Sight to determine which of the two Lectons is preferable, *viz.* יָקָה the Substantive of the Hebrew Text, or the Verb קָהַת of the Samaritan ; any more than what the precise Meaning of the Word is : which may be considered as an ἀπαξ λεγόμενον ; for לִיקָהַת, in another Place<sup>m</sup> where it occurs, comes from another Root according to Castell. I follow however

<sup>i</sup> 2 Chron. XXXVI. 23. Ezr. I. 3. <sup>k</sup> De Bel. Jud. Lib. IV. C. iii. P. 1169. Hudf. &c. <sup>l</sup> Stackh. Hist. of the Bibl. p. 350. <sup>m</sup> Prov. XXX. 17.



in both Respects Onkelos, the Jerusalem-Targum, and the Sam. Ar. Version; and though it cannot be known what Case קהת may govern, the dative is as probable as any; as שמע in the Sense of *Obeying* is frequently so construed. And it must be confessed that the Notion of *Obeying* is more suitable to the Context than that of *Expectation*, or *Gathering unto*; according to most of the other Versions. Castell, Schultens, Pagninus, Opitius, &c. derive יקהת from the Ar. قهت, *To Obey*; which is much better than to make the Verb קהת, (which signifies both *To expect*, and *To gather unto*), the Root of the other Senses; for they must change the ה into a ו, and add a י, that it may answer their Purpose. If the Substantive יקהת is preferred to the Verb in the same Sense, the Line must be thus rendered; *And to him shall the Obedience of the Nations be paid.*

THE NATIONS, עמים. This Word is frequently used in the same Sense as גוים *The Gentiles*, or such Nations as were Aliens from the Commonwealth of Israel;<sup>n</sup> and Isaiah, who seems to have had this Place in his Eye, prophecyng of our Lord says אלהי גוים ידרשו, *to it (the Root of Jesse) shall the GENTILES seek*;<sup>o</sup> and in another Place, לתורתו אים יחלו, *the ISLES shall wait for his Law*.<sup>p</sup> And here in like manner it seems to mean *all Nations, Gentiles as well as Jews.*

V. xi. TIED TO THE VINE IS HER FOLE  
AND THE ASSES COLT TO HER CHOICE VINE;  
AND HER GARMENT IS WASHED IN WINE,  
AND HER CLOTHES IN THE BLOOD OF GRAPES.

In the Lines before us we have no less than three feminine Pronouns and two masculine, as they are read in the Hebrew Text. In the Samaritan and several MSS. they are almost uniformly masculine, which might seem to claim the Preference, as there is but one Subject in this latter Part of the Prophecy: But Le Clerc suspects those Readings; and I think justly: *Pro עירה habet*, says he, *Samarit. עירו, quod Emendationem sapit*; and presently after in respect to another Word adds, *Suspicietur quispiam ex ingenio Critici ה affixum in ו mutatum*: For we have seen in the last Verse that Judah signified there the *Land* so called, and that it was feminine; and as what is here said is now almost generally allowed to be a Description of that Country, all the relatives should

n Deut. II. 25. IV. 27. Neh. I. 8, &c. o C. XI. 10. p XLII. 4.

be of the same Gender. I consider אסרי or אסורי as the Participle passive, not in the singular with the י paragogic, but as the plural with ם omitted, which happens not unfrequently though it is not in regimen.<sup>p</sup> And as שרקה is used nowhere but in this Place with the ה final, I construe that Termination as the Affix; and י in בני, which is generally thought redundant, as the nominative plur. in regimen; there being no Occasion that it should answer exactly in Number to the Word which corresponds to it.<sup>q</sup> Farther, in אתונו I separate the ו and join it to the Beginning of the next Word, which I consider as the Participle passive of the second Conjug. as Lev. XIII. 58. & XV. 17. The Masora and many Critics allow of the Disjunction of some Words; and several Instances, which have hitherto escaped Notice, might be here given, were it the Place. And lastly I have restored the כ to סוּתָה, not only from Analogy, but on the Authority of many MSS. and the Samaritan Text: for there is no more Reason to make a new Appellative of סוּת without a Root, than there is to give to the Verb דבר the new Signification of *Destroying*, merely from one Instance,<sup>r</sup> when the parallel Place<sup>s</sup> and Versions prove it to have been an Erratum for אבר.

In these four Hemisticks every one will observe that the second and fourth are exegetical of the first and third; and that they all express but one general Sense, which is somewhat differently exemplified in the first and second Couplet. *To tie Asses in Vineyards* and *to wash Clothes in Wine* are generally understood to be hyperbolical Phrases, denoting such extraordinary Abundance, that *Grapes* would hardly be more regarded than *Grass*, or *Wine* than *Water*.

V. xii. HER EYES ARE RED WITH WINE,  
AND HER TEETH WHITE WITH MILK.

Though הכליל and לבן might be considered in the abstract for *Redness* and *Whiteness* with the Ellipsis of the Prepositions, I rather suppose that there is here an Enallage of Genders, which frequently happens in such Allegorical Descriptions, particularly when the Subject is of the common Gender.<sup>t</sup> But as the sudden Transition from masculine to feminine would sound harsh in the Version, I have therefore used the

<sup>p</sup> Glaff. de Nom. Can. XL. de Verb. Can. LIII. XXXIII. 14, 18, 19, &c. <sup>q</sup> See v. 6. and Deuter. 2 Chr. XXII. 10. <sup>r</sup> 2 Kings XI. 1. <sup>s</sup> 2 Kings XI. 1. <sup>t</sup> See Jer. XLVIII. *pas*. Ezech. XXXII. 18, 19, 20, 21, 22. Lam. II. 5, 6, 7, &c. &c.



same Gender as in the preceding Verse. Dr. Castell gives to the Samaritan Lection הכליל the Sense of *bright*, from the Arabic כלل; but Le Clerc has shewn that the other Lection is preferable: The Signification of it is fixed by another Word<sup>u</sup> in the Language; and the Opposition between *red* and *white* may seem more natural. The Particles כ may be here regarded either as *efficient*, or *comparative*; but the first seems the more eligible: for the Expressions *Eyes red with Wine*, and *Teeth white with Milk*, shew more clearly that there would be in that Country Abundance of Fruits and Herds than if we were to say, *Her Eyes are more red than Wine*, &c.

To attribute *Eyes*, *Teeth*, and *Clothes* to a COUNTRY might seem a great License; but Prosopopœias are so frequent in the Prophets that they need not be cited to justify Jacob's considering Judah here under that Image, or in the Light of his *Virgin Daughter*.

The Vineyards of Engedi and of Sorek, so famous in Scripture,<sup>w</sup> were in this Tribe; and so was the Brook of Eshcol, whence the Spies brought those extraordinary Bunches of Grapes.<sup>x</sup> That this Portion also abounded with good Pasture-Grounds is probable, from its being the Place in which Abraham, Isaac and Jacob sojourned, who had all numerous Herds of Cattle. Besides the Vales of Bethlehem and Hebron, one of the Vales of Sharon, celebrated for its rich and extensive Pastures, is supposed by some<sup>y</sup> to have belonged to Judah; and Josephus observes of Judea in general, that *it is a good Pasture-Country*, εὐφύης γὰρ ἡ χώρα ποτὶς νομας.<sup>z</sup> And Dr. Shaw intimates that, notwithstanding all the great Disadvantages this Country now labours under, there may still be seen it *Pastures clothed with Flocks, Vineyards*, &c.<sup>a</sup>

MOST of the Fathers, and many later Interpreters, have considered these two Verses as prophetical of Christ; because he calls himself a *Vine*, and is said to have *rode upon an Ass*, the *Fole of an Ass*: and they explain the washing of *his Garment in Wine*, of his FLESH being covered with BLOOD; which the *Wine* in the Sacrament represents. His Eyes, say they, were more red than Wine at his *Passion*; and the Meaning of "His Teeth are whiter than Milk" is that *in His Mouth was found no*

<sup>u</sup> Prov. XXIII. 29.    <sup>w</sup> Cant. I. 14, &c.    <sup>x</sup> Num. XIII. 23, 24.    <sup>y</sup> Univ. Hist. B. I. Ch. VII. P. 415. 8°.    <sup>z</sup> Ant. Lib. XI. C. X. 3. P. 420. *Hudf.*    <sup>a</sup> B. IV. P. 377, &c.



*Guile*; or the Words signify in general the *Purity* of his Doctrine. — The other Sense though far from being literal is much less forced: It is likewise more agreeable to the Context; as Jacob describes figuratively the Portion of most of his Sons: And after he had said in plain Terms that when Christ came *the Nations would obey Him*, it is not so natural to suppose that he would have passed at once to the boldest of Figures, if he had intended that Christ should be the Subject of the six last Hemistichs. Besides, it would be contrary to the gradual Light which Prophecy is allowed to bring with it in Proportion to its Approach to the Object, to suppose that all the Particulars of our Saviour's Death and Passion were revealed at this Time. To which may be added, that the feminine Gender could by no Means be defensible on that Supposition.

## ZEBULUN.

As Jacob mentions all his Sons according to Seniority in regard to their respective Mothers, this should have been regularly Issachar's Place. Though it may not be thought necessary to assign a Reason why Zebulun has here, in Deuteronomy, <sup>b</sup> and in Joshua, <sup>c</sup> the Precedence, it seems not improbable, however that this Distinction was grounded on the younger Brother's greater Merit; in the same Manner as Jacob, Moses, Ephraim, &c. who, in the same Circumstances and for the same Reasons, are mentioned before Esau, Aaron, Manasseh, &c. Zebulun's Portion of the Country was preferable to Issachar's; for besides the Advantages he had in common with him, and that our Lord chiefly resided in this Tribe, (and hence was called a Nazarene,) he is here promised a Sea-Coast, with Harbours commodious for Ships, and bordering on Phœnicia, the Mother of Navigation and Commerce.

V. xiii. HAVEN, חֹף.] This Word here twice used, though in other Places rendered a Shore or Coast, may signify an Haven or Bay, wherein Ships are *protected* from Storms; for that is the Sense of the Root חָפַף. What Jacob promises to this Patriarch is farther confirmed and enlarged upon by Moses; <sup>d</sup> and yet Joshua <sup>e</sup> in the Division of the Land is thought to exclude him from any maritime Coast; whence it comes to pass that most Maps of Canaan directly contradict these Prophecies.

<sup>b</sup> C. XXXIII. 18.<sup>c</sup> C. XIX. 10, 17.<sup>d</sup> ib. V. 19.<sup>e</sup> ib. V. 26.

But,



But, though it were allowed that Asher's western Coast reached from Zidon to Mount Carmel, which would shut out Zebulun from the Mediterranean Sea; there are no Grounds to suppose that he had not all, or the greatest Part of, the western Side of the Lake of Genesaret or Tiberias for his Boundaries to the East. Joshua does not indeed say that this was the Case, but may seem perhaps to intimate the contrary, by making Nephtali join to Judah:<sup>e</sup> but as it must be allowed that there were no less than six Tribes which prevented that Junction, I had rather say that *Judah upon Jordan* was the Name of a Town situated at the northern Extremity of the Lake of Genesaret, or acknowledge an Error in the Text, than to say with most Commentators that, because there was a Communication between them by means of the Jordan, therefore they joined; for by the same kind of Argument England and China might be proved to be contiguous. On the other Hand, Isaiah describes Zebulun as situated *by the Way of the Sea*;<sup>f</sup> which St. Matthew more fully explains when he says that Capernaum was "by the Way of the Sea, *on the Borders of Zebulun* and Nephtalim:"<sup>g</sup> and Josephus makes this Tribe extend itself to the Lake of Genesaret;<sup>h</sup> on the Coast of which were Bethsaida, Chorazin, Cinnereth or Tiberias, besides Capernaum; all which seem to have belonged to Zebulun. These Ports therefore confirm in some Measure the Truth of this Prophecy: but, if it could be proved that this Tribe had some Ports likewise to the Mediterranean, it would add much more Weight to it: for a few Towns, and these inconsiderable ones, on a Lake, with fishing Boats only, can hardly be thought to have been alone an Object worthy of Jacob's Attention, or to answer to the Description he gives of this Portion. But the Objection already mentioned to Zebulun's having Havens to the West is thought by Masius, Bonfrerius, &c. to be insuperable: while others imagine that the Prophecy was sufficiently accomplished by the Zebulunites's applying themselves to naval Affairs; though they had no Ports of their own. But if this was the Sense of the Prophecy, it would have been more suitable to Dan,<sup>i</sup> and equally applicable to any other Tribe of Israel.<sup>k</sup> Some<sup>l</sup> suppose that the Line of Asher's Inheritance was interrupted towards the Sea, to admit Zebulun within it. But the Expression *reached unto Carmel* implies a Continuity of Parts in the Line: besides that no

<sup>e</sup> Ib. V. 34.      <sup>f</sup> C. IX. 1.      <sup>g</sup> C. IV. 13, 15.      <sup>h</sup> Ant. L. V. C. 23.  
<sup>i</sup> Judg. V. 17. Ezec. XXVII. 19.      <sup>k</sup> ib. V. 17.      <sup>l</sup> Bp. Pokocke's Descrip. of the East, Vol. ii. P. 61.



good Reason can be given, why a Hill only, on the other Side of a River, and at a Distance from the Possessions of the Asherites should have been assigned them by Joshua. The rest of the Interpreters generally make up in Declamation for their want of Argument; by informing You that Jacob as exactly foretold two hundred Years and upwards the Situation of this his Son, as if he had been present at the Division of the Land: but they conceal the Manner in which this was fulfilled, and the Difficulties attending it. Whereas it may be shewn that the Event answered to the Prediction by an easy Interpretation of that Word which occasions the Contradiction as it is now understood; viz. if *Carmel* in Joshua be not considered as THE MOUNTAIN so called in the Tribe of Issachar, but as A FRUITFUL FIELD OR PLAIN, which it as often signifies; in the same manner as *Sharon*, which is nearly synonymous to it,<sup>m</sup> and used, like it, indifferently as a proper Name or as appellative. That *Mount Carmel* was not meant by Joshua in that Place seems probable from its not being so distinguished, which it generally is when intended: If it is, he contradicts himself when he says that *their* (Zebulun's) *Border went up TO (or toward) THE SEA*; (לִימָה;) which necessarily means the Mediterranean, as appears by the Context. And as this Mountain is situated just beyond the Banks of the River Kishon, it is unlikely that Asher's Boundaries would have been extended beyond that River, which is a much better Barrier than a Hill so situated. But the most forcible Argument that can be urged against that Supposition, is that Jacob's Prophecy will be false in another respect; for Zebulun will not only have never had an Haven to the Sea properly so called, but will also never have reached to Zidon or Phœnicia; because Asher intervened. Now we are informed by Travellers that there is a *Plain*, which extends itself from Ptolemais to Ecdippa or Achzib, (which seems to have been Asher's South-western Limit;) and that it is moreover called to this Day *Sharon*;<sup>n</sup> but that it was antiently known by the Name of *Carmel* may I think be collected from Jokneam, one of Zebulun's Towns, being styled *Jokneam of Carmel*,<sup>o</sup> which Carmel is not the *Mountain*, but a *Tract of Country*, as Calmet has observed; and that it is the Part we are enquiring after seems not doubtful from the Description of the same Town in another Place,<sup>p</sup> where it is said that it had a *River before* it: which, as it is not named, makes it very probable that it was

<sup>m</sup> See Isaiah XXXV. 2.  
<sup>o</sup> Joshua XII. 22.

<sup>n</sup> See Calmet *in loco*; see also Bp. Pokocke *supra*.  
<sup>p</sup> Josh. XIX. 11.



the *Belus*, as profane Authors have called it since; ποταμὸν πανπεπασιν ὀλίγον,<sup>r</sup> a very small Stream; and not the *Kishon*, which, as it was a large and famous River in Comparifon, would not have been thus described. This Rivulet was but two Furlongs from Ptolemais, which we are informed was built in a large Plain:<sup>s</sup> and which seems to be the Place in Question: It is called Carmel of the Sea, as it bordered upon it, and to distinguish it from other Places of that Name. If therefore the Plain above described is found to be the Carmel meant by Joshua, and the Rivers Belus and Kishon the north-west and south-west Boundaries of Zebulun; (which latter I believe is allowed by all;) it will follow that this Tribe had originally about five Leagues of Sea-Coast assigned to it, or 120 *Stadia* according to the Jewish Historian.<sup>t</sup> In the universal History<sup>u</sup> Sicaminum *al.* Porphyreon, Heiphah or Ceipha, Magdalon, Zebulun, Jotappe, and Joppa are mentioned as Sea-Ports belonging to Zebulun; but it may be difficult to prove that all these Towns were on the Mediterranean. This however, is certain from the Testimony of a credible Eye-Witness, that at the Mouth of the River Kishon is a large Bay, (the largest by far on that Coast;) and on the north of it is a secure Station or Harbour for Ships;<sup>w</sup> and, according to Ellubabi, “here is a noble and large Harbour compleated with much Art:”<sup>x</sup> and that the Zebulunites got Possession of it seems probable from Josephus’s Account, who says ἀφηρεται δὲ οὐδὲ τῶν ἐκ θαλάσσης τερπνῶν Ἰουδαία τοῖς ὀφθαλμοῖς καταταίνουσα μέχρι Πτολεμαίδος;<sup>y</sup> *Judea, as it extends itself on the Sea Coast as far as Ptolemais, does not want the Delights which the Sea produces.*

AND HIS BORDER יוֹרְכָנו.] This Word has been considered by some as signifying a *Mast*, or *Oar*;<sup>z</sup> but without the least Authority. Its most usual Sense (and indeed the only one it has besides that of *Thigh*) is a *Shore* or *Coast*.

UNTO ZIDON.] Here is not meant the Town so called, as was before intimated, for Zebulun’s Border was very distant from it; but the Country belonging to the Zidonians or Phœnicians; it being not unfrequent in Scripture to use the Capital for the Province.<sup>a</sup> The Boundaries

<sup>r</sup> Joseph. De Bell. Jud. Lib. II. C. X. P. 1068.      <sup>s</sup> *ibid.*      <sup>t</sup> *ibid.*      <sup>u</sup> B. I. C. VII. Vol. ii. P. 459. 8°.      <sup>w</sup> Bp. Pokocke *ubi sup.*      <sup>x</sup> See Sharif Ebn Edris or Geog. Nub. and also *Ind. Geogr.* at the End of Schultens’s Ed. of Bohad.      <sup>y</sup> *ib.* L. III. C. iii. P. 1121.      <sup>z</sup> Calm. *in loco.*      <sup>a</sup> If. XXIII. 2. &c.

of the Tribe of Zebulun toward Phœnicia were in Josephus's Time the Towns of Ptolemais, <sup>b</sup> or Zebulun. <sup>c</sup> Though Authors differ very much as to the Situation of the first of these Towns; some placing it lower than the Kishon, others at the Mouth of it, and others higher than the Belus, yet I think there can be no doubt but that Josephus's Account is best, who ascertains exactly its Situation, which moreover agrees with Strabo's.

N.B. There is a Tradition in the East that the Patriarch Zebulun was buried at Zidon, whose supposed Sepulchre is held in great Veneration, particularly by the Jews. <sup>d</sup> In the Testament of the twelve Patriarchs we meet with another Legend which merits much the same Credit, viz. where the same Patriarch is represented as informing his Children, that "he was the first who made a Boat to sail in the Sea, &c" <sup>e</sup>

### I S S A C H A R.

This Tribe was to have a fertile Country for its Inheritance, which would induce them so to apply themselves to Agriculture, that they would prefer being burthened with Taxes and Contributions, rather than go out to War. On which Account the Comparifon of an Afs patient of Confinement, without the least Struggle for Liberty, is very pertinent.

V. xiv. THE ASS OF STRANGERS, or *belonging to Strangers*. The Samaritan Reading גרים seems here preferable, which their Version renders אֲזָאֲרֵי an ASS OF STRANGERS OR TRAVELLERS. This Sense seems farther confirmed by the next Verse, where it is said that they became *Tributaries*.

BETWEEN TWO BARS.] The proper Signification of this Word, as has been observed by Le Clerc and Taylor, is *a Place where Cattle are railed in and confined*; and so it is used Jud. V. 16: from the Root שָׁפַת *To dispose, or set in order*. The two Rails, according to the latter, were the Labours of Husbandry, and the extraordinary Taxes they might submit to, to be exempted from the Avocations and Perils of War.

V. xv. RESTING-PLACE WAS GOOD] I read here with all the Samaritan MSS. מְנוּחָה טוֹבָה, for there is a Solecism in the Hebrew Text. מְנוּחָה signifies both *Rest*, and a *Resting-Place*; but the latter ap-

<sup>b</sup> Ant. L. II. C. XXII. p. 1099.  
dys's Travels, P. 210.

<sup>c</sup> ib. L. III. C. iii. p. 1120.

<sup>e</sup> Whiston's Auth. Rec. P. 354.

<sup>d</sup> See San-



pears more suitable to this Place, as it is explained by *Land* in the next Line. The Goodness of this Portion may be sufficiently collected from what is said in Scripture of *the Vale of Jezreel*, so frequently mentioned in it; from the Detail we meet with of its Produce; <sup>f</sup> and from what Josephus <sup>g</sup> says of lower Galilee in which this Tribe was situated.

— AND HE INCLINED HIS SHOULDER UNTO THE BURTHEN,  
AND BECAME A SERVANT UNTO TRIBUTE.]

The three Targums give quite another Turn to all that is said here of Issachar, which Grotius seems not to disapprove of. But the Words must be violently strained before they can admit of such an Interpretation. For though War may be said to be a Burthen, there would be a manifest Harshness in the Phrase *he bowed his Shoulder to the War*, for GOING OUT TO WAR: whereas under the natural Image of a Beast of Burthen, patiently submitting to any Hardship, a People such as has been described immediately suggests itself; besides that סבל is frequently used for an heavy Tax or Imposition as well as מס. Neither can ויהי למס עבד signify *And he shall have a tributary Servant*, without the Addition of the Pronoun לו. And it is still a greater Liberty which the same Author takes in supplying *the Canaanite* as a Nominative Case to ויהי, when Issachar must necessarily be the Subject of the whole Period.

WHEN this Prophecy was accomplished is not very certain: It is probable it was under the Judges. We read in that Book,<sup>h</sup> that all the Tribes on this Side Jordan, (Issachar excepted,) either drove out the Canaanites, or made them Tributaries, or suffered some of them to continue in their Possessions. It seems not improbable that the Omission of Issachar is rather to be attributed to the Transcriber than to the Historian: for what Reason else can be assigned why that Tribe alone should have been passed over in Silence? Had we been told that they did not drive out the antient Inhabitants from their Portion, it would have been a Key to this Prophecy. That this, however, was the Case, may, I think, be collected from the Goodness of that Part of the Country, which would make the Canaanites the more unwilling to quit it, and on the other Hand, invite the Issacharites rather to cultivate what they had got Possession of, than to go out to War against their Neighbours. During forty six Years, we find that the Kings of Mesopotamia,<sup>i</sup> Moab,<sup>k</sup> and Canaan<sup>l</sup> oppressed Israel, and reduced them to Servitude: But as this

<sup>f</sup> 1 Chr. XII. 40.      <sup>g</sup> De bell. Jud. L. III. C. iii. p. 2. *Huds.*      <sup>h</sup> C. I. *passim.*  
<sup>i</sup> C. III. 8.      <sup>k</sup> ib. 14.      <sup>l</sup> C. IV. 3.

does not appear to have been peculiar to this Tribe, it may be supposed that, in the Intervals and after that Time, Issachar was besides tributary to some of these Kings, or to the Philistine Lords who lived among them.<sup>m</sup> This Tribe does not seem to have distinguished itself, like Zebulun and other of their Brethren, by military Exploits: It was rather noted for having *Men that had Understanding of the Times*; <sup>n</sup> by which seems to be understood a Knowledge of the Weather and Seasons proper for Agriculture, and withal perhaps some Idea of Astronomy; which their more retired kind of Life, and Necessity, had taught them.

## D A N.

Jacob having made an End of foretelling the future Fortunes of the Sons he had gotten by Leah, takes Occasion, from the *Name* of the eldest of his Sons by Rachel's Maid, to intimate that his Posterity should be considered in the Land of Promise as if he had actually been the Son of the Mistress; and, under the Image of a Serpent, suggests that on some Occasion they would make Use of Wiles and Stratagems against their Enemies, and thereby gain their Ends.

V. xvi. DAN SHALL AVENGE] The Verb דָּן, besides the Signification of *Judging* and *Contending*, certainly signifies to AVENGE or *assist the injured*. This might be inferred from the Reason assigned by Rachel for giving the Child this Name, viz. because דָּנִי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי “*she said, God hath AVENGED me, and hath also heard my Voice,*” (for thus the Words should be rendered;) — “therefore she called his Name “DAN, i. e. AVENGER.”<sup>o</sup> But that it may not be thought I give this Sense to the Word without Authority, I shall refer to some other Instances,<sup>p</sup> where it will be found that this Word must necessarily be so used. From those Texts therefore we may collect, not only that this Verb has the Notion of *Avenging*, but likewise that it should be so rendered here: For if *Dan* had his Name from *Dun*, and *Dun* is here used in Allusion to the Signification of *Dan*, it follows that the Verb *Dun* here must have the same Signification that it had when it was first given to *Dan*; otherwise the Paronomasia (which all agree it to be found in this Place) is lost. But farther, if this Verse has reference, accord-

<sup>m</sup> C. III. 3. <sup>n</sup> 1 Chr. XII. 32.  
36. Ps. VII. 8. LIV. 1. Prov. XXXI. 9.

<sup>o</sup> Gen. XXX. 6.

<sup>p</sup> Deut. XXXII.



ing to the general Opinion, to Samson, a Native of this Tribe, the Title of *Avenger* will at least be as suitable to him as that of *Judge*; and will be also better connected with what is said in the next Verse. But I should think it better to understand the whole of what is here said with greater Latitude, viz. as a Description of the Genius and Manners of all the Danites.

HIS PEOPLE עַמּוֹ ] This Word cannot be understood of the twelve Tribes, as the Targums render it, on account of the Pronoun which restrains it to this particular Tribe. And the next Word

LIKE ANY, כָּאֶחָד is to be construed indefinitely, as in many other Places: For this Prophecy cannot be said to have been fulfilled in a collective Sense, as not half of the Tribes had Judges elected out of them; and fewer still perhaps could be said to have produced valiant Leaders or Deliverers: Besides, if they all had produced either or both, this would have been too general a Circumstance to have been insisted upon; and Jacob could not then properly have been said *to have blessed EVERY ONE according to HIS Blessing*.

V. xvii. AN ADDER, שָׁפִיפּוֹן or שִׁפְפוֹן occurs but in this Place: but its general Signification is not difficult to determine; as the preceding Line, to which this answers Word for Word, manifestly points it out to be one of the viperine Species. Bochart will have it to be the *horned Serpent*, and derives it from שָׁפַף, which in the Rabbinical Dialect signifies *To go lame*; but the Syriac Root ܫܦܝܦܐ *To creep* seems better. I have followed our Version in the Signification it gives to it, it being as probable as any, and because it is well known that this Kind of Reptile stings all sorts of Cattle.

THE Part of the Prophecy before us seems to have the same Object in View as that of Moses, viz. that this Tribe should plant a new Colony at some Distance from its original Settlements. Though it was the most numerous, Judah excepted, and one of the most warlike of all the Tribes of Israel, (and therefore called by Moses a Lion's Whelp) not being able however to get Possession of all the Cities assigned to it by Joshua, q yet it *avenged its People* from its Enemies, by attacking some other of them against whom there was a greater Probability of Success. The Danites used the Craft of the Serpent in sending the five

Spies to discover what Part of their Enemies Land was weakest and might most safely be attacked. <sup>r</sup> And the Destruction of the careless and secure Inhabitants of Laish, or Leshem, is well represented by *the Rider's falling backward from his Horse*.

V. xviii. (I HAVE WAITED FOR THY SALVATION, O LORD.)

Here we have a sudden Transition from the *third* person of the *future* to the *first* of the *preter*, and likewise a new Subject, which no sooner appears but vanishes. That these Words are unconnected with the Context, is self-evident: and though the LXX. have joined them by rendering קוֹיִתִּי *the preter* as if it had been the *part. pres.* קוֹה, that Reading, considered abstractedly from the Context, is not in the least a probable one, for allowing that the ה might be easily mistaken for a ת, how is the Addition of the two 's to be accounted for? It is besides contrary not only to all the MSS. yet examined, and all the other Versions, but, I might add, to common Sense, if referred to the last Antecedent; which is the most natural Construction. For what Idea can be fixed to these Words — καὶ πεσέτω ὁ ἵππευς εἰς τὰ ὀπίσω, τὴν σωτηρίαν ἐξιμενεύωντες, *And the Rider* (who, it is to be observed, is there put for the Enemy) *shall fall backward, Hoping for the Salvation of the Lord*. The Connexion will still be worse, if this Hemistic is joined to the next Verse, as will appear at Sight. And it may be remarked farther, that the Stanza in the Hebrew Poetry generally consists of *two* or *four* Hemistics; and when of *three*, they all usually convey one Sense: but it is seldom that we see *five*, or *one* single Hemistic: Here then if we join קוֹיִתִּי יְהוָה לִישׁוּעֶתָךְ to the preceding Verse, it will consist of five; if to the next, of three; or the Line must stand by itself. But it has been shewn that this Hemistic cannot be connected with what precedes or follows, and therefore it must be looked upon as quite a detached Sentence, and it is accordingly written at some Distance in many MSS.

Now what this Sentence (*I have waited for thy Salvation, O Lord*) signifies, no one can doubt, as the Terms of which it is made up are obvious, and as free from Ambiguity as any that can be used, (excepting that *Salvation* may be used for a *temporal*, or *eternal*, Deliverance;) but how it comes in here is a Question not easy to resolve, and is deservedly esteemed one of the *cruces Interpretum*. As it would be needless to collect the various Expositions of this Place, I shall confine myself to a few

<sup>r</sup> Josh. XIX. 47. and Judg. XVIII. *passim*.



of the most approved among them. One says, "That Jacob, having mentioned the Perils to which the Danites should be exposed, here prays that God would rescue them." But this is harsh, says Le Clerc: and though he assigns no Reason, I suppose he meant, because Victory is in Effect promised them in the preceding Verse under the Image of *the Serpent biting the Horse's Heels so that the Rider shall fall backward*. The same Answer (it may be here observed) will serve to those who restrain these Words to Samson in particular. Le Clerc's own Conjecture is, That Jacob, recollecting his Stay and Servitude in Egypt, and at the same Time the Promises made to Abraham of his Seed's inheriting the Land of Canaan, which he foresaw could not be obtained without great Dangers, prays God (or declares) that He would preserve them in their Wars. But in order to give some Stability to his Hypothesis, he should have told us, why this should have been said rather to *Dan* than to any other of his Brethren. There is as much Reason to expect it after the next Verse; for there Intimations of Wars are given. He concludes, as does Calmet, and most others, that Jacob might have had much higher Views, and might have meant with *Jonathan* and the *Jerusalem Targum*; *I do not wait for the Salvation of Gideon, the Son of Joash, which is a temporary Salvation, or of Samson the Son of Manoah, which is also a transitory Salvation; but I expect the Redemption of Christ, the Son of David*. But if we take the Liberty to paraphrase in this vague Manner, we may easily get over the greatest Difficulties. And why, I would ask, if such was Jacob's Meaning, were not these Words spoken rather after the tenth Verse, where all agree the Messiah is promised, and where therefore they would have been much more pertinent. The next Exposition I shall mention is Bp. Patrick's, viz. "Jacob, perceiving his approaching Death, and his Spirits beginning to fail him in the middle of his Speech to his Sons, breaks out into this Exclamation (which belongs to none of them) saying, *I wait, O Lord, for a happy deliverance out of this World, into a better Place*." But, though the Supposition be granted probable, yet can it be thought, that so accurate an Historian as Moses would have recorded such a Circumstance without giving his Readers the least Notice of the Occasion? Or, if we consider him as a Poet, would he not rather have omitted what was foreign to his Subject? I refer the Reader to Bp. Sherlock's<sup>s</sup> ingenious Interpretation; with which if he is not satisfied, may we not suppose this Hemistic to be an Interpolation? It is well known that many such occur both in the

<sup>s</sup> On Prophecy. App. to Diss. II.

Pentateuch and other Parts of Scripture, and therefore it would be unnecessary to produce Instances here.

But no MS. of the Text, or printed Version, countenances this Conjecture. That I grant with regard to a great Number of MSS. and perhaps there is not one extant which favours it. But if we determine to ascend to the Origin of some Errors in the sacred Books, neither MSS. nor Versions will frequently be ready to give us any Assistance. And as the Instances hinted at, which are universally allowed to be Interpolations, are to be found, I apprehend, in all the MSS. now extant as well as in the Versions, so this supposed Interpolation appearing in them all, would only prove that it was a very antient one. And farther, some Light in this Case may be received from one of the most approved and most antient of the Versions: For Onkelos in his Targum as printed by Buxtorf and Bomberg, which Editions have been followed by Jay and Walton in their Polyglots, reads here only "לְפֻרְקֹנָךְ סְבִירִית"; which is the literal Translation of the Hebrew. Now how comes it to pass that Onkelos, who is generally prolix in his Paraphrase in difficult Places, and always copious enough in others, should here be content with a simple Version? The Reason seems to be, that this Hemistich was originally wanting in his Book, which some one in aftertimes, thinking it an Omission, officiously supplied, but seems to have feared to imitate his Manner of paraphrasing. Whether Cardinal Ximenes had the same Reading in his MSS. as that now mentioned, which I find in three antient MSS,<sup>s</sup> or whether it was wanting, or was precisely such as he has printed it, I cannot pretend to say; the Reading however which he attributes to Onkelos is the same which we now find in the Targums of Jonathan and Jerusalem. From this Diversity therefore it is not improbable that both the Readings of the Complutensian and other Polyglots in this Place are Additions since Onkelos's Time; and that this Hemistich was not in the Text from which he made his Version.

But, lastly, if a Reason should be required to be given for the supposed Insertion of this Hemistich; though one might be dispensed with from giving a Reason for a Thing of this Nature which seems to owe its Being to a Mistake or some Conceit; it might be observed, that the old Hebrews might perhaps have had the same Fashion as the late Jews of inserting round their Texts some Words of Scripture, or their

<sup>s</sup> G. 97. LAUD. Fol. --- N<sup>o</sup>. 1. *Marsh.* Fol. --- N<sup>o</sup>. 395, 396. 4<sup>o</sup>. *Pocock.* thus catal. in the Bodl. Lib.



own Remarks: Some Danite transcribing this Prophecy might add at the Close of what is said of his Tribe these Words from Pf. cxix. 166. Or, in short; (for there is no End of Conjectures) as these Words are exactly placed in the Middle between the Blessings of Judah and Joseph, they might have been inserted in the Margin, merely to denote that Circumstance. And however ridiculous this may appear, it is but something like what may be seen in the Jewish Books, viz. large Letters in the Middle of Words to intimate to the Reader that he is arrived to the Middle of the Book he is reading, &c. &c.

G A D.

WHAT is predicted of this Patriarch bears great Affinity to what was observed of the last-mentioned: There we had an Allusion to the Name; here almost every Word has the same Turn: And in both Places, after Intimations of Distresses, an happy Deliverance is promised.

V. xix. SHALL INVADE, [יִגְדְּנוּ] The Verb גָּדַד (from which גִּדְּוֹר *a Troop* is derived,) signifies only *To gather a Troop, in order to invade or plunder*, or simply, *To depopulate*; but never, as far as I can find, *To overcome*; as in our Version. This Verse is likewise rendered there, and by most Commentators, in too literal a Manner; For it is well known that the Hebrews abound with Pronouns, which will not bear to be all expressed in other Languages. The same Form of Speech occurs also in the next Verse.

The immediate Reason, I apprehend, for the seeming Redundancy of the Pronouns in these Places is on account of the Proper Names, which throughout this Prophecy are the first Words of each Part, (excepting the Case of Joseph, the Reason of which will be given hereafter;) by which means one may draw more precisely the Line of Distinction, and judge what belongs to each of the Patriarchs. Moses indeed has not observed the same Method; but, in order to avoid the Confusion which would otherwise have followed, he seems to have called each Tribe by Name before he addressed them; and the Patriarch's Names are still prefixed to their respective Parts.

THEIR REAR עֲקֵבָם.] Here two Things are to be noted; 1<sup>o</sup>. that though עֲקֵב *an Heel* may easily signify *the End*, or *Extremity* of  
Thing.

Thing, it does not appear that it ever is used for *at length*; the two Places <sup>t</sup> generally cited in Proof of it not being to the Purpose, as it signifies there *always*. On the other Hand, as there is sufficient Authority for rendering this Word *the REAR of an Army*, or, as in our Version, *the Liers-in-wait*,<sup>u</sup> so likewise no Signification could perhaps be more suitable here than either of these. 2<sup>o</sup>. The Particle *ו*, which creates a Confusion when prefixed to *אשר* in the next Verse, and is wanting in this, I join to *עקב*: by which means both Verses are cleared from all Embarrassments: see the Notes on V. 11. It will hardly be objected by any Person of Learning that a *Mem clausum* is here substituted for an *apertum*, (as they are called;) as there were originally no Grounds for such a Distinction, any more than for the other *final* Letters.

THIS Part of the Prophecy seems to have been fulfilled the soonest of any. Sihon, the King of the Amorites, refused the Israelites a free Passage through his Country to the Land of Canaan; and, not content with this, levied a large Army, and, in Conjunction with Og, the King of Bashan, *marched out, and attacked the Israelites* under the Conduct of Moses. The Consequence of this rash Expedition was, that both those Kings, and their Armies, *met with a total Overthrow, lost their Country, and all that they had.*<sup>w</sup> The Country of the Amorites was given by Moses to the Gadites;<sup>x</sup> probably because they had been chiefly instrumental in subduing it; for they are frequently represented as some of the bravest Soldiers of all Israel.<sup>y</sup> And it is with reference to that Grant, that what he says of this Tribe in the parallel Place is to be understood;<sup>z</sup> and, I think, it is so here. But perhaps it may be capable of a greater Latitude. For the *Amorites vexed and oppressed the Children of Israel which were on the other side Jordan, during eighteen Years;*<sup>a</sup> till Jephthah subdued them *with a very great Slaughter.*<sup>b</sup> And a long Time after this Event, we find the Amorites in Possession of the Land of the Gadites; unto which these latter are promised to be restored, and the Usurpers to be carried into Captivity.<sup>c</sup> Severe Judgments are also predicted against this Nation by different Prophets<sup>d</sup> for having insulted, *and rejoiced with Despise* at the Calamities of Israel in general, and pro-

<sup>t</sup> Ps. CXIX. 33. 112.      <sup>u</sup> Josh. VIII. 13.      <sup>w</sup> Num. XXI. 21, &c.      <sup>x</sup> ib. XXXII. 2 ---- 22.      <sup>y</sup> See 1 Chron V. 18. XII. 8, &c.      <sup>z</sup> Deut. XXXIII. 21.  
<sup>a</sup> Jud. X. 8.      <sup>b</sup> ib. XI. 33.      <sup>c</sup> Jer. XLIX. 1. 2. 3.      <sup>d</sup> Ezek. XXI. 28.  
ib. XXV. 2 ---- 7. Amos I. 13. Zeph. II. 8. 9.

bably,



bably, in a more particular Manner, at those of the Gadites, who were their next Neighbours.

A S H E R.

This Patriarch (whose Name implies *Happiness*, and to which Moses seems to allude,) had the Satisfaction to hear his Father declare in the clearest Manner that his Posterity would enjoy the greatest Plenty.

V. XX. ASHER, אשר ] See the Note on the preceding Verse.

HIS MEAT shall be FAT ; שמן לחמו.] I read here with the Samaritan Text and MSS, to avoid the Solecism of the Hebrew Text ; and render לחם *Meat* ; as all eatables are frequently called in Scripture BREAD.<sup>c</sup>

ROYAL Dainties, מרני מלך ; or literally, the *Dainties of a King*, or such as a King might partake of. Calmet intimates that the Meaning of this Verse is, that the King would receive from Asher Oil for his Food, and that Asher would furnish the King with excellent Perfumes, or exquisite Niceties. But that Sense is forced ; for מלך is here the genitive, and not the nominative, Case ; and is therefore properly rendered in our Version by the Adjective, in the same manner as אמרי שפר in the next Verse. Among the Delicacies here promised we may reckon Oil, which was to abound very much in this Tribe,<sup>f</sup> and was highly prized in those Days ; as may be collected from what Moses says of Manna, which in one Place<sup>g</sup> he compares, as to Taste, to *Wafers made with Honey*, and in another,<sup>h</sup> to *fresh Oil* : Add to this some of the choicest Wines, aromatic Shrubs, Balms, Perfumes, &c.

By what both Jacob and Moses predict of Asher, he must have had, (if the Description answered to the Promise) a most fertile and delightful Spot for his Possession : That it really was such, may, I think, be sufficiently collected from several Intimations in Scripture. A great Part of Solomon's daily Provision for his Table seems to have come from thence.<sup>i</sup> And the yearly Stipend of Wheat and Oil<sup>k</sup> which the same

<sup>c</sup> See Sykes on *Sacrifices* P. 79. See also Lev. III. 11. XXI. 6, 8, 21, 22. ib. XXII. 24, 25. Num. XXVIII. 2. Ezek. XLIV. 7. Mal. I. 7. 12. <sup>f</sup> Deut. XXXIII. 24. <sup>g</sup> Ex. XVI. 31. <sup>h</sup> Num. XI. 8. <sup>i</sup> 1 Kin. IV. 22, 23 ---- 16. <sup>k</sup> ib. V. 11.

King paid to Hiram, in return for his Cedars, may reasonably be supposed to have been sent from the same Quarter; at least, for the most Part, as it was the nearest Province both to Tyre and Lebanon. When Israel traded with the Tyrians in *Wheat, Honey, Oil, &c.*<sup>1</sup> who, among that People, were more likely to have supplied them than those that were contiguous to them; and particularly as they seem to have traded very early?<sup>m</sup> Laish, the Town which the Danites surprized from the effeminate Zidonians was in this Portion; and the Report the Spies made of the *Environs* directly confirms the Prophecy, viz. *We have seen the Land, and behold it is VERY GOOD.*<sup>n</sup> Josephus moreover says that “both the Galilees” (and Asher possessed a principal Part in the upper one,) “were extremely populous; that these Countries never knew the Want of brave Men; that the Soil of them was fat, and full of Pasture-Grounds, and of all Sorts of Trees; that the whole of it was cultivated, no Part of it lying waste,” &c.<sup>o</sup> Strabo says that near the Mountains Libanus and Antilibanus were *fine arable and fruitful Hills*; p which must be understood of the Tribes of Asher and Nephtali, and the half Tribe of Manasseh. Pliny also, after Theophrastus, mentions that in a Vale between the Antilibanus and some other Hill, not far from the Lake of Genesaret, grew the *Calamus* and the *Juncus odoratus*; from which a sweet-smelling and precious Essence was extracted: q and so likewise Polybius. r And lastly Sarepta, a Town in this Tribe, has been much commended for its *Wines* by several Writers of the later Ages; s one of whom says,

*Vina mihi non sunt Gazetica, Chia, Falerna;*  
*Quæque SAREPTANO palmite missa bibas.* Sidonius.

### N E P H T A L I.

By the Image of a spreading Oak, (the Glory of the Trees of the Forest,) we may suppose Jacob intended to represent to his Son that his Posterity would enjoy some considerable Advantage: That it was to consist in a fine Country which they were to obtain for their Inheritance,

1 Ezek. XXVII. 17.      m Jud. V. 17.      n ib. XVIII. 9.      o L. III. C. iii. P. 1120. *Huds.*      p L. XVI. P. 1095. Edit. Amst. 1707.      q L. XII. CXLVIII. P. 40. Tom. iii. Ed. *Delph.*      r lib. V.      s See them quoted Univ. Hist Vol. II. 8°. P. 326. See also the same Account in Sandys's Travels Pag. 213. Edit. 1627.



Moses's Account of the same Tribe <sup>t</sup> makes it probable, and the Event seems to put it beyond all Dispute.

V. xxi. A SPREADING OAK, ] אילה שלוחה That אילה signifies *an Oak*, or in general *a Tree*, as well as אלה, (the more usual Form of writing it,) any one that examines the Instances <sup>u</sup> referred to in the Margin will, I think, be satisfied; though, it must be observed that in some Editions the י is not always written, but frequently supplied by Points. And with regard to the Verb שלח, one of its most usual Significations is *To shoot out Branches or Roots*; <sup>w</sup> whence is derived שלוח *A Shoot*.

WHICH PRODUCETH, ] הנתנה Bochart reads here ונתן; but, as Le Clerc has observed, he should rather have read נתנה, which the Syntax requires; and for this Reason I have taken the Liberty to add the ה *final*: The ה here prefixed is the relative Pronoun, as V. 17th.

BEAUTIFUL BOUGHS, ] אמרי שפר אמר here seems to signify the same as אמיר *a Branch*; or perhaps was originally written with the י. And though שפר occurs only in this Place as an appellative, the Verb whence it is derived, and the Use of the same Noun in the same Sense in Chaldee, leave us no Room to doubt that its Signification is *Beauty*: (See the prec. V.) Le Clerc renders it *placiti* (sc. *dicta*,) intimating that the Nephtalites would speak what they pleased, as a Token of their greater Liberty: but at the same Time ingenuously acknowledges that he cannot find that they were more remarkably free than any other Tribe. And as to the common Interpretation of this Verse (viz. — *a Hind let loose which giveth goodly Words*,) it can scarcely be defended: And, if the Verb is made to agree with Nephtali, the first Antecedent, the Question will still recur, What has a Hind to do with goodly Words?

That the Words we have been considering easily admit of the Sense here given them, the Advocates for other Interpretations do not deny; But, says Dr. Patrick, “we do not find that they (the Nephtalites) were “either more *beautiful*, or *numerous* than other Tribes:” as if the general Idea of a fine Tree was absolutely to be restrained to either of these

<sup>t</sup> Deut. XXXIII. 23.      <sup>u</sup> Isa. I. 29. LXVII. 5. LXI. 3. and to which may be added Gen. XIV, 6. which according to the Syriac, LXX. and an antient Arab. MS. has that Signification.      <sup>w</sup> Psal. LXXX. 11. Jerem. XVIII. 8. Ezek. XVII. 6, 7. *ibid.* XXXI. 5.

Circumstances, and necessarily implied the superlative Degree in them. It is much more natural, and more agreeable to the whole Tenor of the Prophecy, to suppose that Jacob meant the LAND which this Tribe should possess; *a Land*, which, for its *Beauty* and *Fertility*, will appear to have very well answered this figurative Description of it. “Besides,” says the Bishop, “this Interpretation makes this Verse in a manner, the “very same with the next, concerning Joseph.” But if it can be proved, (which I trust it will,) that the next Verse is absolutely as distinct from this, as can be, the Objection vanishes. And as to the Liberty of altering the Points, however presumptuous it might be judged in his Days, as it is now no longer regarded in the Light of an unwarrantable Action, I need say nothing farther on that Head; but only add that the LXX, and Onkelos both countenance the Sense here proposed: in the first we read — *σελεχ* *αναιμενον επιδοδους* (or as it is some Edit. *επιδοδου*) *εν τω γρηματι καλλ* — *a luxuriant Shoot producing in its Fruit what is beautiful*: and, in the latter, this Place is thus paraphrased, — *בארעא טבא* — *his Lot will fall in a good Land, and his Possession will produce Fruit.*

As Nephtali's Portion of the Land of Canaan bordered upon Asher's, it should thence seem not to have been very unlike it: *That* has been shewn to have been a delicious Canton; and *this* may be proved to have been in no wise inferior: But as the Arguments which were there drawn from Scripture, from Josephus, &c. most of them equally make in favour of this Tribe, I shall refer the Reader to what was said there;<sup>x</sup> and only observe that the Town Laish was at the Extremity of Nephtali; that this Tribe, with two others, is said to have supplied David and his Army (at the Time he came to Hebron to be crowned) *with Bread, Meat, Meal, Cakes of Figs, and Bunches of Raisins, and Wine, and Oil, and Oxen, and Sheep abundantly*:<sup>y</sup> and that LEBANON, so frequently mentioned in the Prophets on account of its *Beauty* and *Fertility* in general, but especially in *Wine*,<sup>z</sup> bordered on Nephtali.

### J O S E P H.

Jacob being now come to his favourite Child by his beloved Wife, dwells longer on him than on any other of his Sons: Having compared

<sup>x</sup> See also 1 Kin. IV. 15.  
6, 7.

<sup>y</sup> 1 Chr. XII. 23, 40.

<sup>z</sup> Hof. XIV. 5,

him



him to a Bullock in a Place well-watered, he next describes in very lively Terms the Malice of his Brethren against him; which, he says, the Divine Providence was pleased to make productive of the most salutary Effects: and then concludes with assuring him, that his Posterity would possess in the most unlimited Manner all Kinds of worldly Enjoyments.

V. xxii. is A BULLOCK, A BULLOCK —] This most difficult Verse has given Interpreters not a little Trouble: they, however, agree nearly as to the Sense, and in considering פרה as if written in the absolute, instead of the construct, Form; both which are frequently confounded, as Le Clerc here observes, and confirms by Examples. Some render בן פרת *a fruitful Son*; but Rabbi David says בן must be here feminine, because it agrees with פרת; so that according to him פרת is for פרה, and that for פרהה, which is again for פריה, the regular feminine of the participle. The Rabbins Jonas and Jehuda, (deriving this Word from פאר) will have בן פרת to signify *a Plant bearing Branches*.<sup>a</sup> But (to mention no other Etymology or Explanation of these Words) may not the Verb פרר be the Root, whence comes פרה *an Heifer or Cow*? and may not בן פרה admit of the same Construction as בן בקר, the usual Phrase for the *Young of a Cow or a Bullock*? If this Conjecture is admitted, we need not suppose that a Letter is omitted in one of the Words, or have recourse to the unnatural Change of the Gender of the other, and it will appear that the Sense is as suitable to the Context as any other. My Reasons for giving it the Preference are, that Moses in blessing Joseph compares him to A BULLOCK; whose Horns he says denote *Ephraim and Manasseh*: in lieu of which these two Sons of that Patriarch may perhaps be thought to be pointed out here by the *Repetition* of the Word Bullock. Though what is now alledged would be no Argument in regard to some of the other Tribes, yet it seems to have no little Weight here on account of the great Affinity in most Parts, and even Identity of other Parts, of the Blessing given to this Patriarch in both Places. Again, the Notion of *a Bullòck*, the most lordly of Beasts of Pasture, seems better adapted to the Tribe which so long governed the other Tribes of Israel, and was so distinguished for its *Valour* and *Strength*, than that of a *Twig* or *tender Shoot*. To which may be added, that it is not probable it could have been Jacob's Design to have com-

<sup>a</sup> See Pag. Lex. in Voc. בנה.

pared *Nephthali*, no very considerable Tribe, to a stately Tree, and *Joseph*, one of the two Tribes by far the most powerful, to so low an Object.

As the immediate Repetition of *בן פרת* might have sounded rather harsh; to prevent that Inconvenience Joseph's Name intervenes: and this, I apprehend, is the Reason why it is not placed here first like that of all his Brethren. See the Notes on V. 19th.

NEAR a FOUNTAIN, *על עין*] Though the Image of a *Tree planted by the Rivers of Waters*<sup>b</sup> is very natural, yet the Expression A YOUNG BRANCH BY A WELL may not be thought to convey that Idea very distinctly, except a WELL is here put by a Metonymy for *a Soil through which Water flows*: and as it will then be very suitable for a Plantation, so likewise will it be the fittest for *Cattle*, and indicate with sufficient Clearness that Joseph's Portion would be remarkable for *Cattle and Pasture*. It should also be observed that that Idea could not be expressed more concisely, or emphatically, than by this Word. And the Propriety of Jacob's mentioning that Circumstance will be more evident, if we recollect the great Difficulties which his Father and Grand-Father had in relation to the Wells and Cisterns, which they had digged for watering their Herds.<sup>c</sup> Fountains moreover were esteemed such an Advantage in a hot Climate, that the sacred Historian does not think them unworthy his Notice: and one of the Excellencies of the Land of Judea was, that it was to be a *Land of Fountains*<sup>d</sup>

V. xxiii. MY SON, MY YOUNG ONE] I read here with the Samaritan Text and MSS. *בני צעירי*; which Reading is followed by their Version, by the Sam. Arabic, and by the LXX. by Chrysostom, and Ambrosius. As to the rest of the antient Versions, they are so inconsistent in this Line, that the true Reading cannot be gathered from any of them; which perhaps may be attributed to the Hebrew Copies being corrupted very early. The Words *בנות צערה*, as they now stand in the printed Hebrew Text, cannot convey any distinct Idea; for, not to insist on the Want of Syntax between them, neither of them can well admit of the Sense now generally given to them: for the first is never used for *Branches*, or the latter applied to *inanimate Matter*. The Jews, not knowing how to account for this Difficulty, have divided this extraordi-

b Psal. I. 3. c Gen. XXI. 26. XXVI. 20. d Deut. VIII. 7. XXXIII. 28.



nary Comment, viz. *That because Joseph was handsome, THE MAIDENS CLIMBED UP THE WALLS to admire him as he passed along.* On the other hand; the Samaritan Reading is beautiful, and strongly expresses the Father's Affection for his Child, and is by far less exceptionable than the other Reading; notwithstanding what Hulsius<sup>e</sup> has asserted to the contrary. He says that צעירי is not a Hebrew Word, because of the last י: but this Objection will vanish, if that Word and the preceding one, בני, are separated from each other in the Construction; as I have done in the Version. And as to his other Objection, viz. that Benjamin, and not Joseph, was the *youngest* Son of Jacob; it is sufficient to reply, that צעיר is used as frequently in the positive<sup>f</sup> as it is in the comparative or superlative Degrees; that, in these last Cases, it has generally the Article ה prefixed; and that it not only denotes a *young* or *little one*, in respect to Age; but is used likewise of Persons of *little Account*,<sup>g</sup> and of *low Circumstances*:<sup>h</sup> in any of which Senses the Word was very applicable to Joseph at the Time when he was sold by his Brethren.

But farther; as there is no connexive Particle or relative Pronoun to the Words under Consideration, they may be considered as quite detached from any Thing that preceded: For which Reason I have connected them with the Verse following; and indeed I cannot see how the Samaritan Lesson can admit of any other Construction. By these Means, moreover, the Conjunction at the Beginning of the next Verse becomes necessary; whereas according to the common Interpretation it is redundant.

WAS UPON THE WALL, ] עלִי שֹׁר The Phrase *to be upon a Wall* may denote THE BEING EXPOSED TO DANGER, as *leaping over the Wall* seems to imply THE ESCAPING OUT of it; for so I think David must be understood in the Psalm<sup>i</sup> where he uses it; which abounds with many Figures, such as these, viz. *He drew me out of many Waters; Thou wilt light my Candle, &c.* Or, if we suppose Jacob took his Image from a fortified Town, (and that there were such Towns in his Time in Canaan and Egypt is highly probable;) then a WALL may be taken in the literal Sense; from which Joseph is represented to have opposed the attack of the Besiegers. This Conjecture seems favoured by the Context. In short, whatever Sense we fix on these Words, it is agreed.

<sup>e</sup> Vind. Text. Heb. P. 82. <sup>f</sup> Jer. XIV. 3. XLVIII. 4. XLIX. 20. L. 45, &c.  
<sup>g</sup> Jer. XIV. 3. Psal. CXIX. 141. <sup>h</sup> Job XIV. 21. Jer. XXX. 19. <sup>i</sup> XVIII.  
 VV. 16, 28, 29.

that those which immediately follow have a reference to Joseph's being *put in the Pit*: but there is no Authority for reading here *עלי בור*, which would be much plainer.

AND CONTENDED WITH HIM &c.] The Signification of *Shooting*, which is generally given to the Verbs *רבה* and *רבה*, would be very pertinent here, if it was certain they admitted of it; but as it is not, I have followed the Samaritan Reading, from the Verb *רוב* TO CONTEND WITH *as an Adversary*, which most of the Versions seem to have had in their Copies. The Verb *שטם*, besides its more usual Sense of *hating*, implies the *acting with Cruelty* against any one: This may be inferred from the Context where it is used in another Place.<sup>k</sup> Thus the three Verbs will have nearly the same Signification, and strongly express the determined Malice of Joseph's Brethren against him. Le Clerc observes, after Aben-Ezra, that "there is here an *ὑπερτον περσετον*; for the Order "ought to have been, *they hated him, provoked him, shot at him*; which," he adds, "is no less true according to the History, than the regular "placing of the Words." But, allowing that *רבה* signifies *To shoot*, we need not suppose any Confusion in the Order of the Words; for the ו's which are prefixed to the Verbs need not be *conversive*, but the first may be *copulative*, the second may denote the *Time* or *Manner* of the Action, and the third the *Cause*; thus, AND *they exasperated him* WHEN *they shot* (or, BY *shooting*) *at him*, BECAUSE *they hated him*: See Noldius in Part. 1. See also the Instances given by Dr. Lowth of the future's being used in speaking of a past Action, and his ingenious Manner of accounting for it.<sup>l</sup>

V. xxiv. RETURNED *תשב*.] The Verb *שוב* *To return* is here more significant and better adapted to the Allegory than *ישב* *To remain*: For Joseph is here represented as shooting with a Bow which did not break or slacken by the Number of Arrows which it sent forth: By which and what follows is represented his Constancy and Trust in God who assisted him in his Misfortunes. The Phrase *To return with Force* is, I apprehend, of the same Import as this, *Not to return back or empty* (or without Execution,) as David says was the Case with his Friend Jonathan's Bow and Saul's Sword,<sup>m</sup> and is the opposite to *turning aside*.<sup>n</sup>

<sup>k</sup> Job XXX. 21.  
<sup>n</sup> Ps. LXXVIII. 57.

<sup>l</sup> De fac. Poesi Præl. XV. p. 141.

<sup>m</sup> 2 Sam. I. 22.



HIS HANDS BENT ITS ARMS.] This Verse has some very considerable Difficulties. In the Line before us we have in the first Place a Verb which occurs but once besides ; ° and the antient Versions disagree as to its Signification there, as well as here ; and the Remedy usual in these Cases fails us ; for the Sister Dialects give now but little Assistance : The Syriac, on the one Hand, inclines one to think that the true Signification of פִּזּוּ is *To act with Levity* ; whereas the Arabic seems to persuade us that *To drive out of its Place, To move, &c.* is a better Sense. On the Authority of the latter of these, added to what seems to me to be the Meaning of the Word in the Place referred to, I have rendered it *bent*. Its being always considered in this Place passively, contrary to what I have done, is no kind of Objection, as the active Signification is in this Case equally admissible. The next Difficulty arises from the Construction of two well known Words, viz. זְרוּעֵי יָדָיו *The Arms of his Hands*, as they are generally rendered : but the Expression is too harsh to be borne. Aware of this Inconvenience, Le Clerc translates this Line thus, *Auctæ sunt vires manuum ejus*, because, says he, *Arms* have frequently that Sense in the Scriptures : But to this Fat. Houbigant replies, “ *Concedimus nihil frequentius esse quam brachium pro viribus usurpatum : negamus, brachium manûs, significare quidquam, aut usquam reperiri pro pro viribus manûs. Quippe brachium personæ, non manui, tribuitur. Ergo sermonis falsa figura est brachium manus. Atque id sacra Pagina docet in eo מִידָּי, quod sequitur, cum tamen sequi deberet זְרוּעֵי יָדָיו præ brachiis manuum, si antecessisset brachium manûs. Non dubitandum igitur, quin olim scriptum fuerit זְרוּעֵי, vel plenè זְרוּעֵי, brachia ejus, finiente hic membro priori : Roborata sunt brachia ejus.*” The first Part of this Remark is very just, and the latter seems plausible, but is, I think, liable to this Objection ; — that by omitting יָדָי the Hemistich will be too short ; and it will want a Member that it may correspond to the preceding one to which it ought to answer. I agree with him in supposing that the original Reading was זְרוּעֵי with the Affix ; for the Polyg. Arabic and the Samaritan Arabic Versions retain it ; and the Lektion זְרוּעֵי, in two Samaritan MSS. seems to shew that they had the same Word in their Text, but that the Copyist transposed the two last Letters : I render the Word *The Arms of it* (viz. of the *Bow*) on the Supposition that the two Extremities were thus called by the Hebrews ; for it does not appear what Name else they had for them ; nor can I find how they are called by the

Arabs: That they should have been named from some Members of an Animal is more than probable from Analogy: now from what Parts were they more likely to have been denominated than from the *Arms*, which when expanded, are an exact Representation of a Bow; or from *Horns*, (as they are among the Greeks <sup>p</sup> and Latins, <sup>p</sup>) which are not unlike that Instrument? It is manifest that HORNS are to a *Beast*, what ARMS are to a *Man*, in Point of Defence; whence both are indifferently used by a Metaphor for *Power*, *Strength* &c. <sup>q</sup> and by a sort of Catachresis HORNS are applied to *Men*, <sup>r</sup> to *Altars*, <sup>s</sup> &c. and ARMS to *God*, <sup>t</sup> to *Beast*, <sup>u</sup> and to *inanimate Matter*. <sup>w</sup> But, as the LXX. and the Vulg. have here *νευρα* and *Vincula*, it may perhaps be thought that the Meaning of this Line is, "His Hands stretched (or strengthened) the STRINGS OF IT." To this it is replied that יתר is the only Word which is used for that Part of the Bow. <sup>x</sup> Upon the whole, if it is imagined that we have not sufficient Authority to give זרועי the Sense here proposed, there certainly cannot be any Objection to rendering this Hemistic thus, AND HIS HANDS ENLARGED (OR CONFIRMED) ITS POWER.

THE MIGHTY ONE אביר ] This Word signifies that which is strongest and most excellent in its Kind; and is applied indifferently to God, to Angels, to Men, and to Brutes: but when it denotes *the Almighty*, it has always either *Jacob*, or *Israel* after it.

BY THE NAME מִשְׁם ] The *Name* of God, it is well known, frequently denotes His Nature or Attributes; so that it may be used here for his *Power*, as that corresponds best with *Hands*; or, if ידי is taken in a more general Sense, for *Means*, *Direction*, &c. other Attributes which have reference to them, as *Wisdom*, *Goodness*, &c. may be substituted.

OF THE SHEPHERD רעה ] This Title is here, and in other Places, with great Propriety applied to God, as he had for wise Reasons selected the House of Jacob from the rest of the World, to be his *peculiar Flock*. Joseph might indeed be so called, since he *fed* his Father and Brethren for a long Time; but it may be better to refer this Word to God, notwithstanding what Le Clerc says; as he was the *Cause* of that Circum-

p Vide Steph. Lex. in voce κερως. p *Flectere arcum coactis cornibus.* SENECA. (*Arcus*) *curvavit flexile cornu.* OVID. *Lentare cornua.* STATIUS. *Parthum cornu.* VIRG.  
q *passim.* r 1 Sam. II. 1, &c. s Exod. XXIX. 12, &c. t *passim.* u Num.  
VI. 19. and Deut. XXXIII. 20. w Dan. XI. 22. x Ps. XI. 2.

stance,



stance, and Joseph, as the *Instrument*, will be virtually included. And, besides that this Sense is more agreeable to the Context, it is nearly the same Expression which Jacob used in blessing him before, *y* viz. האלהים הרעה אתי — THE GOD *which* FED *me*, &c.

\* \* \*] I have omitted the Word אבן A STONE: 1°. Because it is not to be found in any Edition of the LXX. in Chrysostom, Theodoret, or Ambrosius: And an antient Hebrew MS. omits it; (though it has been supplied since in the *Margin* by a later Hand, as appears by the Colour of the Ink, and the Form of the Letters.) 2°. Because it makes no consistent Sense; for this Word is never used, as Le Clerc and others contend, in the Sense of צור or סלע for a ROCK, which are frequently applied figuratively to God; and that this is to be referred to Him, has been shewn: and what other Idea can be fixed to it, I confess, I cannot comprehend. Those who make this whole Verse relative to Joseph, and refer to Isaiah, *z* with our Version, for the Sense of *Foundation*, should consider that אבן simply has not that Signification, but must be connected with מוסד; in the same Manner as in order to express a *corner-stone* פנה must be added. Father Houbigant, to obviate this Difficulty, would read אבִּיךָ, which supposes an easy Error, and likewise would make a very good Sense, viz. *By the Name of the Shepherd* OF THY FATHER *Israel*. The *Jerusalem Targum* seems to have read בני *the Sons*, and Onkelos וּבְנֵי; which Readings are better than אבן: But still the Text will be clearer, if this Word, whatever it is, is expunged; For 3°. The Line consisting of three Words (as all the rest in the Stanza) will be compleat without it: And moreover, if it be omitted, then every Word in this Hemistic will answer exactly to every Word in the preceding one, (as is the Case of the most perfect Parts of this Sort of Hebrew Poetry:) viz. *Name* or *Power* — to *Hands*; *Shepherd* — to *Mighty One*; *Israel* — to *Jacob*.

V. xxv. BY THE GOD OF THY FATHER] Jacob, having mentioned the wonderful Effects of God's Providence towards Joseph himself, rapidly passes on, without any perceptible Stop, to the Blessings which the same Providence reserved for his Posterity.

*y* Ch. XLVIII. 15.

*z* Ch. XXVIII. 16.

AND BY THE GOD ALMIGHTY ;] I read here וְאֵל שְׂרִי with all the Samaritan MSS. instead of וְאֵת which is the Reading in the Hebrew Copies. And though the Sense is the same whether we supply the *Preposition* from the preceding Line, or suppose that *God* is included in the Word שְׂרִי, yet it is probable that the Samaritan is right here ; because there is no Occasion to repeat the *Preposition*. *Imo* וְ præmissum simul in-fluit in subjunctum nomen synonymicum. h. f. A Deo patris tui & Omnipotente, says Noldius p. 125. Farther ; because the Enallage is rather harsh ; for to say in the Language of the Schools, אֵת Subjectum notat, cui inest causa ad effectum commemoratum agendo accedens ; וְ autem derivationem effectus istius ex eadem ostendit, is not satisfactory. And lastly, because that in six out of seven Instances where שְׂרִי occurs in Moses וְאֵל immediately precedes.

OF THE DEEP תְּהוֹם] Many confine the Terms HEAVEN and DEEP here to *Showers* and *Springs* issuing from the latent Reservoirs of the Earth : But may they not be extended so as to comprehend what is peculiar to each, viz. as *Weather* and *Air*, to the first ; — and to the latter, *Metals*, *Minerals* and whatever else is contained in the *Bowels* of the Earth, ( for thus the Word is used,<sup>a</sup> ) and yet so as not to exclude the Produce of its *Surface* ?

V. xxvi. OF THE BREAST AND OF THE WOMB.] By these two Words Calmet understands two distinct Sorts of Blessings, viz. by the first, Abundance of *Milk* and *Cream* ; and by the latter, a great Number of *Children* and *Cattle*. But that seems to be a Distinction without a Difference ; both the Words conveying one and the same Idea. Le Clerc observes that “ they are not placed in their natural Order ; ” “ for,” says he, “ Infants are conceived in the *Womb* before they are nourished “ by the *Breast*.” But if we consider this Observation, it may not be found very pertinent : for as this Hemistic has none which properly corresponds to it, so that the latter may express in stronger Terms the Sentiments of the foregoing, the last Word here supplies the Place of it, by explaining the former ; for *Womb* more clearly denotes an Offspring than *Breast*.

I join this Line with the Verse following, not only to make the Stanzas more regular, but because the Sense appears thereby better connected ; as will be shewn at the End of the Verse.



OF THY FATHER] To these Words the Samaritan Text and the LXX. add AND OF THY MOTHER: but with what Propriety Rachel can be here mentioned, it is not easy to say.

OF THE ETERNAL MOUNTAINS] If there was ever Reason for admitting a various L<sup>e</sup>ction, it is here: for all the different Kinds of Proof conspire to destroy the Hebrew, and to establish the Samaritan. The Word הורי of the Hebrew Text occurs only here; which Circumstance is in itself suspicious. The Verb from which this supposed Noun is derived signifies To be big with Child; whence it is not probable that it can be used of a Male: but allowing that it might signify *both the Parents*, why must it be extended to remote *Ancestors*? And how was Jacob happier than Isaac or Abraham? And if he was, why is that mentioned here? I pass over the other Interpretations of this Word, as being foreign to the Purpose, or strangely wrested from the Text, or not justifiable from History. On the contrary the Samaritan L<sup>e</sup>ction, הרי, is a well known Word, regular in its Form, and determined by the corresponding Word *Hills* in the Sense of *Mountains*, which is of all others the most pertinent to this Place: It is besides countenanced by the *parallel Place*,<sup>b</sup> by the most antient Hebrew and Samaritan MSS. and by the LXX. Samaritan, and Samaritan-Arabic *Versions*.

THE DESIREABLE THINGS, תאוות] As this Word without the Vowel-Points may be either of the singular or plural Number, I have given the latter the Preference, that it may answer more exactly to ברכות *Blessings* in the preceding Line: that it signifies A DESIRE, and may be used for *That which is desireable*, admits of no Doubt: but I cannot find that the Sense of *utmost Bounds*, which Aben-Ezra and others give it, is supported by any good Authority.

THE EVERLASTING HILLS] The Word עולם never signifies Eternity from the proper Sense of the Word, as Dr. Taylor has observed, but when the Sense of the Place, or the Nature of the Subject to which it is applied, requires it, as God and his Attributes. When applied to Time, it signifies a Duration which *is concealed*; (for that is the Import of the Root;) as being an unknown or great Length, with respect either to Time past or to come: thus *perpetual Hills* mean Hills which

<sup>b</sup> Deut. XXXIII. 15.

have been from the Beginning, and shall continue to the End, of the World. Calmet here observes that Jacob in a Transport of Affection for his Son Joseph conceives in his Behalf WISHES AS BIG AS MOUNTAINS; which Expression he thinks very much exaggerated: But there is no Foundation for this Remark. All that Jacob seems to have meant is, that though Joseph was to have a most excellent Country for his Portion, he would still be more blessed in respect to his Issue.

ON THE HEAD לראש ] As the Head is the principal Part of the Body, it is frequently used for the whole *Person*, thus *the Lord will take away thy Master from thy HEAD*,<sup>c</sup> i. e. from thee; *The Strength of mine HEAD*,<sup>d</sup> i. e. my Strength. And to denote the Happiness of the Just, it is said *that Blessings are on his HEAD*.<sup>e</sup> This being premised, the Expression *The Blessings of the Breast and of the Womb — shall be on the Head of Joseph* may not appear so harsh; and implies that his Posterity would be very numerous.

OF THE PRINCE נזיר ] From *Nazar* TO BE SEPARATED in a religious or in a distinguished Manner comes *Nexer* A CROWN and A MITRE (or rather the golden Plate of it) as Tokens that *Princes* and the *High-Priests* that wore them were eminently *separated* or *distinguished* from the rest of the People in their respective Stations. And that נזיר *Nazir* here implies one highly distinguished in Eminence and Dignity, is agreed by the most judicious Critics; and Sir *John Chardin* says that it is still the very Name which is given in *Persia* to the first Officer of State, or Superintendant of all the Demesnes.<sup>f</sup> Jacob might therefore use this Term with reference to the same Office which Joseph enjoyed at that very Time: but yet he might possibly carry his View farther, and here obliquely suggest that Joseph's Posterity would be long *distinguished in an eminent Manner above their Brethren* by being vested with the sovereign Power, which they enjoyed for many Centuries. However that be, Joseph is called elsewhere<sup>g</sup> the GOVERNOUR OF HIS BRETHREN, in allusion, no doubt, to this Place.

Now the whole Scope of this Verse will best appear by some such Paraphrase as this; “The Blessing of a fruitful and numerous Progeny  
“ (a Blessing far superior to the Possession of a delightful, fertile, and ex-

<sup>c</sup> 2 Kings II. 3, 5.

<sup>d</sup> Ps. LX. 7.

<sup>e</sup> Prov. X. 6. XI. 26.

<sup>f</sup> See his

Account of the Coronation of Solyman III. King of Persia, P. 8 and 13. XLIX. 15.

<sup>g</sup> Eccles.

“ *tenfive*



“tenſive Country) is the Bleſſing which thy Father particularly promiſes as the Lot of his Son Joſeph; who is, and ſhall be, of a very diſtinguiſhed Rank among his Brethren.”

THE Bleſſing conferred on Joſeph, both by the Patriarch and Law-giver, is, I think, reducible to theſe three Heads, viz. — 1<sup>o</sup>. *a good and extenſive Country*; 2<sup>o</sup>. *a numerous Progeny* to poſſeſs it; — and 3<sup>o</sup>. *a ſuperior Authority* over his Brethren.

I. As to the *Goodneſs* of the Country which fell to the Lot of the Sons of Joſeph, there is not a Point in Scripture which will admit of a clearer Proof. The Countries of Baſhan, Gilead, and Ephraim (ſituated in the Portion of Joſeph’s Sons) are every where deſcribed as having the fineſt Paſtures; <sup>h</sup> as producing the beſt of Cattle of all Sorts; <sup>i</sup> the moſt beautiful and ſerviceable Trees; <sup>k</sup> and Abundance of Wine, <sup>l</sup> Balm, <sup>m</sup> &c. inſomuch that the two firſt Places came to be uſed for any Thing that was ſuperlatively excellent in its Kind. <sup>n</sup> But their great Abundance was the Parent of Luxury, which ſoon produced its genuine Offſprings, Vice and Deſtruction; as their Prophets inform us. <sup>o</sup> They who chuſe to have the Scripture-Account confirmed by human Authority may ſee what was obſerved in the Notes on Aſher; Joſephus’s Deſcription of Samaria, <sup>p</sup> (the Capital of Ephraim and of the ten Tribes;) and Bochart. <sup>q</sup> And in regard to the *Extent* of the Inheritance of Joſeph, on both Sides of the Jordan, it will appear to have been about a fourth Part of the whole Country.

II. The *Populoſneſs* of the Tribes deſcended from Joſeph will be evident on comparing their Sums total with thoſe of the other Tribes: When they came out of Egypt, Judah’s total (who is then by far the moſt numerous of all the Tribes,) is 74600; Ephraim’s and Manaſſeh’s, 72700: but in the Plains of Moab, theſe latter exceed the former, (who continue ſuperior to others in that reſpect,) by 8700: They appear to have gone on increaſing in that great Proportion above the reſt for a great while after this; for we find that after they had gotten Poſſeſſion of the large Country of Baſhan and the Province of Samaria, they ſtill com-

<sup>h</sup> Jer. L. 19. Mic. VII. 14. Nah. I. 4. <sup>i</sup> Gen. XXXI. 25. Numb. XXXII. 1, 26. Deut. XXXII. 14. Pſal. XXII. 12. 1 Chron. V. 9. Ezek. XXXIX. 18. Amos IV. 1. Canticl. IV. 1. Micah VII. 14. <sup>k</sup> Ifai. II. 13. XXXIII. 9. Zech. XI. 2. <sup>l</sup> Judg. VIII. 2. Ifa. XXVIII. 3. <sup>m</sup> Jerem. VIII, 22. XLVI. 11. <sup>n</sup> Pſal. LXVIII. 15. Jer. XXII. 6. <sup>o</sup> Hoſea *paſſ*. <sup>p</sup> De Bel. Jud. L. III. C. iii. 4. P. 1121. *Hudſ*. <sup>q</sup> Hier. P. I. L. ii. C. 35.

plain that they were streightened for want of Room, and beg of Joshua that he would give them more Land; for *we* are, say they, A GREAT PEOPLE, *forasmuch as the Lord has blessed us hitherto*:<sup>r</sup> Their great General confirms what they had alledged, and adds withal that *They had GREAT POWER*, and gives them another Lot.<sup>s</sup> And though Ephraim lost in a civil War against his Brother 42000 Men in one Battle,<sup>t</sup> they nevertheless recovered so fast from that Misfortune that, at David's Coronation, there were of Joseph's House about 60000 *mighty Men of Valour, and Captains in his Host*:<sup>u</sup> which is a far greater Number than any other Tribe could produce. And it is observed of the half Tribe of Manasseh which dwelt on the other side Jordan that they encreased exceedingly about this Time.<sup>w</sup> Again, the House of Joseph is described by Hosea as *very fruitful among his Brethren*:<sup>x</sup> but they are threatened that *this their Glory should fly away like a Bird, from the Birth, and from the Womb, and from the Conception* (Words which are nearly similar to those used by Jacob when he promised that Joseph would be thus populous,) and *that though they brought up their Children, yet God would bereave them that there should not be a Man left*.<sup>y</sup> Hence, in short, we may conclude, that what Jacob predicted of the two young Men when Joseph introduced them to his Father separately for his Blessing, viz. (*In thee [Joseph] shall Israel bless, saying, "God make thee as Ephraim and Manasseh;"*)<sup>z</sup> was fully verified. Josephus moreover observes that both the Countries of Bashan and Samaria were exceedingly populous:<sup>a</sup> Tacitus says, *Magna pars Judææ vicis dispergitur*; <sup>b</sup> and Strabo, that about Jamnia (on the Borders on Ephraim) 40000 Soldiers could be raised <sup>c</sup>.

III. Joseph's House having then so large and so good a Portion of the Land of Promise, and being withal so very numerous, might reasonably expect a proportionable Share of *Power*. The brave Leader, who by Divine Appointment succeeded Moses, issued from it; as did besides *five* of the *twelve* Judges, whose Tribes can be ascertained <sup>d</sup>; and of the other *four* concerning whom the Scripture is silent in that respect, viz. Shamgar,<sup>e</sup> Deborah,<sup>f</sup> Ibzan<sup>g</sup> and Abdon<sup>h</sup>; it is probable that the *second* and *fourth* were likewise of Joseph's Posterity, because one of them dwelt, and the other was buried,<sup>i</sup> in the Land of Ephraim. And if Joseph's

<sup>r</sup> C. XVII. 14.      <sup>s</sup> *ib.* v. 17.      <sup>t</sup> Jud. XII. 6.      <sup>u</sup> 1 Chr. XII. 23, 30, 31, 37.      <sup>w</sup> C. V. 23.      <sup>x</sup> C. XIII. 15.      <sup>y</sup> *ib.* C. IX. 11, 12.      <sup>z</sup> Gen. XLVIII. 20.      <sup>a</sup> *ubi sup.* & Ant. L. XVII. C. ii. 4. P. 752.      <sup>b</sup> Hist. Lib. V. 8.      <sup>c</sup> Lib. XVI.      <sup>d</sup> B. of Jud. *passim*.      <sup>e</sup> C. III. 31.      <sup>f</sup> C. IV. 5,      <sup>g</sup> C. XII. 8.      <sup>h</sup> Ver. 13.      <sup>i</sup> See CC. IV. 5. and XII. 15.



Family had no particular Share in the Government during three Reigns, that was amply recompensed to them afterwards, when most of the Tribes became subject, and continued in their Allegiance to them, for the Space of about 250 Years. Jeroboam's Title to the Crown might indeed have appeared questionable, had he not been set up by the free Election of the People; <sup>h</sup> and had not God, their supreme King, concurred with them, <sup>i</sup> and forewarned them of this Revolution. <sup>k</sup> That Jacob did not confine his Views merely to the Person of Joseph in the latter Part of this Prophecy (as is generally thought,) but had an Eye to the Establishment of the Kingdom of Israel in the Portion of Joseph, is to me highly probable: because he declares V. 1. that he would inform his Sons of the most remarkable Occurrences in their future History; and because Moses uses the very Words upon which this Opinion is founded, and confirms it by other Circumstances, <sup>l</sup> the Propriety of which will not be so apparent but on this Supposition.

### BENJAMIN.

After so remarkable a Benediction had been bestowed on Joseph, Benjamin, who was also tenderly loved of his Father, might reasonably have expected to have heard that some great Blessing was reserved for him likewise. But, though his Lot was one of the very best, yet he had not the Satisfaction to be informed of it at this Time: it pleased God rather that he should have some Idea of the rapacious and sanguinary Temper of his Posterity. The Ways of Providence are in this Case, as in many others, unfathomable: but yet it may be humbly supposed, that this Declaration was graciously intended as a distant Caution to the Benjamites against the dismal Effects which they would one Day bring on themselves, if they did not curb their Passion. The Prophecy before us does not present us with a View of a fond Father bestowing his Favours partially, but of a venerable Prophet declaring from the common Father of all, what was of the utmost Importance for the Welfare of some of his Children to know.

V. xxvii. A RAVENING WOLF] Either the Particle of Similitude כ is here to be supplied before זאב; or ו, considered as a Pronoun, as V. 25. is wanting before יטרף; or ו is redundant. The LXX. Syr. and

<sup>h</sup> 1 Kin. XII. 20..  
XXXIII. 17.

<sup>i</sup> *ib.* v. 15.

<sup>k</sup> Chap. XI. 29, &c.

<sup>l</sup> See Deuter.

Vulg. seem to have read זאב טרף. It is well known that Wolves are both the most fierce and cruel of all Quadrupeds: and on this account we find them in the Heathen Mythology consecrated to the God of War. It is observed by a great Naturalist<sup>m</sup> that nothing daunts them, when stimulated by Hunger; and he compares them to very wicked Men, who despise all Danger in the Way to their infamous Purposes. That there is a great Similitude between this Animal and the Tribe we are now considering, will appear by the Sequel.

THE PREY, ערִי] I render this Word *Prey*, more from the *exigentia loci* than from any Authority that can be deduced from the Bible: ער has that Sense in two more Places,<sup>n</sup> say most Lexicographers; and the Verb עור, according to them, once<sup>o</sup> signifies *To plunder*: but if these Instances, are properly examined, it will be found that they are capable of another, and that, perhaps a better Sense than that of Prey: However if the Noun ער or ערִי here was to be regarded as an ἀπαξ λεγόμενον in this Sense, it might be justified from the Chaldee ערה and from عر in Arabic, which signify *To plunder*. To this may be added, that from عزا, one of whose Significations is *To cut down or lay prostrate*, comes عذي *Food*.

WHEN IN THE EVENING, ולערב] That the Particle ו should be here rendered *after* or *when*, has been shewn by Bochart,<sup>p</sup> and since by Le Clerc, Patrick, &c. The former of these observes that the *Morning and Evening* in this Place are not used for the whole *Day*, but for the whole *Night*; for that Wolves sleep in the Day-Time, and rove about for their Prey in the Evening, and hence are called *Wolves of the Evening*.<sup>q</sup>

THERE is no Part of Jacob's Prophecy which has more divided Interpreters, with respect to its Accomplishment, than this which we are now considering. It has been imagined that it relates to Judge Ehud, to King Saul, to Queen Esther, and to the Apostle Paul; who were all of this Tribe; and the Abettors of these different Opinions labour to find some Resemblance in the Character of these several Persons to the Nature of the Wolf, to which Benjamin is compared. But there is one material Objection common to them all, (as was before observed in

<sup>m</sup> Ælian. de nat. anim. Lib. VII. Cap. xx.  
<sup>o</sup> Psal. CXIX. 61.

<sup>p</sup> Hieroz. L. III. C. 10.

<sup>n</sup> Isa. XXXIII. 23. Zeph. III. 8.  
<sup>q</sup> Hab. I. 8. Zeph. III. 3.

respect



respect to Samson of the Tribe of Dan) that they are taken in too confined a Sense, when restrained to one particular Person; whatever Analogy there may be between that Person and the Image. And as to the Opinion of the Rabbins, according to whom the Wolf denotes the Altar of Burnt-Offering (for the Temple was situated in this Tribe,) it appears far fetched, and too much refined.

The most judicious among Modern Commentators<sup>r</sup> are persuaded that the Patriarch points to the War obstinately and unjustly undertaken by this Tribe against the united Force of all Israel. And indeed this Sense is built on a more solid Foundation: it is an Event worthy of the Notice of the prophetic Spirit; is agreeable to Jacob's general Declaration Verse 1. and to the whole Tenor of the Prophecy. The Account of this remarkable Transaction (which arose from a very slight Circumstance, but proceeded to that Height that 65000 Lives, at least, were lost in it, and which was near being attended with the total Extinction of one Tribe in Israel,) has been fortunately transmitted down to us, with all its Circumstances, in the Book of Judges.<sup>s</sup> In this Event one may, I think, without great Sagacity, trace the Outline of the Wolf in the Conduct of the Benjamites: Their fierce, but ungenerous, Spirit is nearly as striking in the Historian's Narration as in the poetical Description. And if any one expects to discern an *exact* Likeness in *every* Part of the Piece between this Tribe, in respect to the Fact referred to, and the savage Beast before-mentioned; I beg Leave to refer him to what has been observed on Verse 9. where he will see that *all* the Adjuncts in a Simile seldom answer in *every* respect to the Object illustrated.

HERE ends the Poetry, which the least Attention will immediately discover. In what follows we have no elevated Sentiments; no Metaphors, Similes, or Figures; no Distinction of Lines, or uniform Correspondency between them; in short, nothing which constitutes the Essence of this Sort of Poetry.

V. xxviii. AND THIS IS THAT WHICH THEIR FATHER SPAKE UNTO THEM] It has been questioned Whether these are *the very Words* Jacob spoke on this Occasion, or whether this is only *the Sum and Substance* of them. Bp. Patrick is of the former Opinion; and supposes that the Spirit of Prophecy, coming on the Patriarch at this Time, raised his Style and Understanding. But Le Clerc seems to think it not improbable

<sup>r</sup> See Le Clerc, Calmet, &c.

<sup>s</sup> Chap. XIX, and XX.

that Moses, or some other before him, might have given the Prophecy this Form: He will not allow it to have been delivered in Metre, because it has no ὁμοιοτελευτα or Rhymes, which he falsely thinks essential to the Hebrew Poetry. Without pretending to decide this Point, I shall take Leave to observe that, though Prophecy delights for the most part in a lofty and enigmatical Language, at present the Prophets are generally allowed to have been left to their natural Faculties for the Expression, after the Conceptions had been suggested to their Minds by the Holy Spirit. Now as there is no Piece of Poetry in the Old Testament superior to this in Art, Beauty, or Strength, it may seem to have too great a Perfection for Jacob's Time, and to be more suitable to that of his Descendant *who was learned in all the Wisdom of the Egyptians*. And, notwithstanding that Poetry be allowed to be the most antient Vehicle of Instruction, it may not be thought agreeable to the Simplicity of the Patriarchal Age to hear a Father take his Leave of his Children in so laboured a Composition. Jacob and Esau are blessed by their dying Father in very plain Terms: Jacob blesses his Grand-Children in the same manner: And Joshua and David in similar Circumstances follow the same Example: whence a presumptive Argument may be drawn against the Bishop. But nothing can be collected from the parallel Prophecy's being composed in Metre; for that Circumstance, if it proves any Thing, proves as much that Moses made some Alterations in this Prophecy, as that he copied in this respect after Jacob. But why should that have been altered which was dictated by the Spirit? A Prophet under the Guidance of the same Spirit might have taken the Liberty of changing the mere Form, if any one good End was thereby answered, such, for Instance, as that the Prophecy might at first be the more easily committed to Memory, or that it might be read with greater Pleasure at all Times. It cannot be said that the Prophecy will be the less true by the supposed Alteration: for one Prophet's Authority is as good as that of another: Neither will it be material, if it be urged that, on this Supposition, no Criterion will be left by which we may judge precisely what Jacob's Prophecy was originally, when we are satisfied that it is essentially the same as it was when he delivered it.

AND BLESSED EVERY ONE ACCORDING TO HIS BLESSING — i. e. he told each of them what would happen in Aftertimes to his Posterity respectively, as we are told in the Introduction to the Prophecy. The Verb בֵּרַךְ in this Place neither signifies *To bless*, nor yet on the  
con-



contrary *To curse*: though it is true that it is applicable to all Jacob's Children *separately*; as the three eldest were cursed, and the rest were blessed; yet, whatever the precise Meaning of it is, it is certain that it must be used in such a manner as to be *common* to them all in the same Sense: the Sense therefore given by Schultens<sup>a</sup> to this Word, viz. *To bid farewell*, or *To take Leave*, will be here very suitable: it is thus used 2 Sam. XIX. 39. And Calmet says that BENIR *est mis ici pour exprimer les derniers Sentimens d'un Pere mourant envers ses Enfants*.

<sup>a</sup> On the Book of Job, Chap. I. V. 5. see also Taylor's Scheme of Scripture Div. Page 235.



## NOTES

On the thirty third Chapter of DEUTERONOMY.

## TITLE.

V. i. Vulg. **M**oses, THE MAN OF GOD] Though Moses generally speaks of himself in the third Person, and the Title of *Man of God* is frequently given in Scripture to Prophets, yet as this is the first Place where Moses is thus characterised, it very much looks as if these Words, *Man of God*, were added after his Death.<sup>a</sup> This Phrase is nearly the same as the Arabs use when they speak of Moses, viz. *سليم الله*,<sup>b</sup> *ὁ θεολαλῶν*, *the inspired Man*, or *the Prophet of God*; and it is not very unlike our Manner of speaking of a great and good Man when deceased, whom we call *ὁ μακαρίτης*, *of blessed*, or *pious Memory*. Moses indeed was highly deserving of being called *Man of God*, in whatever Sense these Words can be taken; but his known Modesty would hardly have suffered him thus to speak of himself at any Time, but more particularly at this Juncture when he knew by Revelation that he was at the Point of Death, and might also have known by the same Channel that his Sepulchre would be hidden, with a View that his Brethren, always prone to Idolatry, might not pay him divine Honours. In these Circumstances therefore it is not probable that this wise Lawgiver should incautiously give an Handle to frustrate the Designs of Providence, which he would in some Measure do, if we suppose him at this Time thus *magnifying his high Office*.<sup>c</sup>

<sup>a</sup> He is so called in many other Places, (viz. Josh. XIV. 6, &c.) but not before his Death. And as to the Title of Psal. XC, which Psalm is attributed to Moses, *the Man of God*, that cannot prove that Moses gave himself that Title: but I think it can be proved satisfactorily from internal Marks in the Psalm itself, that he is not the Author of it.

<sup>b</sup> See Hotting Speg. orient. C. VIII. P. 485. and Lib. I. C. III. P. 80.

<sup>c</sup> It may be objected that Moses, in another Place, speaks more in Commendation of himself than he does here, viz. Num. XII. 3. But that Verse has been judged by many learned Men to be an Addition of Ezra, or of some other inspired Author. See Cornel. a Lapide; Hugo *in loco*; Lorinus; Pol. Synop. & Calmet.

As



As Moses had before composed a Song to celebrate the miraculous Passage of the Israelites through the Red Sea, so his View in this Song seems to have been to commemorate God's gracious Dealings with them since that Time. A more proper Subject could not have been thought of, in order to awaken their Attention, and raise a due Sense of Gratitude in all Israel, before the several Tribes heard from the Mouth of their great Prophet, now speaking for the last Time, what Providence intended to do farther for each of them.

In the three first Lines of this Song Moses reminds the Israelites of the several Places, where God had been pleased to manifest Himself in a wonderful Manner to them: he afterwards suggests that God's great Love ought to be repaid by them with Adoration and Obedience: and concludes with setting before them the great and lasting Advantages, which they had in common, in consequence of the Covenant they had entered into with God, who vouchsafed to become their *Lawgiver*, after they had expressly stipulated to elect Him for their *King*.

V. i. (ii. Vulg.) FROM SINAI] As this Mountain was celebrated for the most awful Display of the Divine Majesty, and for the grand Covenant there made, it has here the first Place.

AND ROSE UP] As Fire was a Symbol of the Divine Presence, its moving from one Place to another before the Israelites in their Journeys is obliquely compared to the Sun's *Rising*.

SEIR] This Place, Paran, and the other mentioned in Habakkuk, <sup>d</sup> either denote some of the principal Encampments of the Israelites in the Wilderness, or if (as many learned Men think) they are only different Parts of the same Ridge of Mountains as *Sinai*, they may be considered only as an Amplification of what went before.

This Verse is one of the three Texts which the Musulmans wrest in order to establish the Divine Legation of their Prophet. *Sina*, say they, has reference to the *Law* of MOSES, *Sair* to the *Gospel* of JESUS, and *Paran* to the *Coran* of MOHAMMED. <sup>e</sup>

<sup>d</sup> Chap. III. 3.

<sup>e</sup> See *Abul Farajii Spec. Hist. Ar. P. 14.* Edit. Poc. Al. *Sharestan* and *Safoddin.* *ibid.* P. 183.

UNTO US לָנוּ.] In this short Ode the Change of Persons in the Pronouns creates no small Difficulty. I read here with Onkelos, the LXX. the Syriac, and the Vulgate. The first Person plural seems to be the best, as there is no Antecedent; and to be the most suitable to the Speaker:

V. ii. AND THE HOLY ONE CAME WITH MYRIADS] The וּ in קָרוֹשׁ is omitted in five or six Places, which are sufficient to justify the rendering קָרוֹשׁ *the Holy One*, as in the almost-parallel Place.<sup>f</sup> רַבְבוֹת simply implies A great Multitude of Men, as Verse 17th. and it seems here to mean the House of Israel, as Numb. X. 36.

FROM HIS RIGHT HAND &c.] Le Clerc observes on this Place, *Si abesset וּ in voce מִיְמִינוּ, omnino vertendum censerem e meridie, ut esset locus parallelus Hab. III. 3. Nempe, e meridie Moabiticæ regionis, & universæ Palæstinæ venerat Deus, una cum Arca, &c.* But though it was obvious, and allowable, to separate the וּ and to connect it with the next Word, (thus (מִיְמִין וְאֵשׁ) yet the Sense will be, at least, as good and to the full as like another Part of the Place referred to, if the present Reading is retained.

STREAMS אֲשֵׁרוֹת] This Word is generally considered as two distinct Words: but a great Number of MSS. and some Editions connect the two Syllables: It occurs in many Places in Moses and Joshua; and, though it is sometimes rendered by some of the Versions as a Proper Name, it seems in general to be an Appellative: It signifies primarily Any Thing issuing from a Head, and moving with a Continuity of Parts; and hence is often used *simply* for a STREAM of *Water*: but the Context here seems to determine it to be a STREAM of *Light*: God having been represented before as *rising* like the Sun; then *shining forth*; and now *issuing Thunderings and Lightnings from his right Hand*; as was the Case at the Delivery of the Law.<sup>g</sup> Was it not, I say, for the Context, by comparing this Line with the Song of Deborah and Barak,<sup>h</sup> and another Place<sup>i</sup> where it is said in Allusion to the same Circumstance that *the Heavens dropped, the Clouds also dropped Water*, one would be inclined to interpret אֲשֵׁרוֹת STREAMS of *Water*. The Root of this Word we

<sup>f</sup> Hab. III. 3.

<sup>g</sup> Exod. XX. 18.

<sup>h</sup> Jud. V. 4.

<sup>i</sup> Ps. LXVIII. 8.



## JACOB AND MOSES EXAMINED. III

have in Chaldee and Syriac, for אשר and אֶשׁ in both signifies *To pour forth*.

The Word thus explained will make this Line answer exactly to Part of the 4th Verse of the Song of Hab. above-mentioned, viz. מִיְמֵינוּ אֲשֶׁרוֹתָ לְנוֹ *From his right Hand issued Streams of Light unto them*, קֶרְנִים מִירוֹ לּוֹ *There were Rays of Light* (diverging from a Point not unlike an *Horn*) *issuing out of his Hand*.

V. iii. O LOVING FATHER. אֵל חוֹבֵב] This Reading of the Samaritan seems preferable to that of the Hebrew Text, on account of the three Affixes of the second Person immediately after.

OF the PEOPLE. עַמִּים] The Context seems to make it necessary to understand by this Word *the House of Israel* only, and not *all the World*, as many think.

ALL THE SAINTS. כָּל קִרְשִׁים] I omit the Affix on the Authority of the LXX. Chaldee Paraphrase, and the Vulgate: Because a Pronoun is unnecessarily connected with this Word: And it is morally impossible that the present Reading of this Word in our Texts should be the true one as the Context stands. It is not improbable, however, that the original Reading was כָּל קִרְשִׁיךָ *All thy Saints*; because ךָ and וְ are not unlike one another as they are written in many MSS. The *Saints* here seem to mean the most righteous among the Multitudes of the House of Israel before-mentioned.

AT THY HAND] The Proposition בְּ may be either rendered *at* or *near* thy Hand; to indicate the waiting and constant Readiness of good Men to perform God's Commands; or, it may be rendered *under* thy Hand, i. e. under thy Care and Protection. See Nold. בְּ 6. and 30.

THEY FALL DOWN AT THY FEET.] The Verb תָּכַח occurs but once besides; and there it signifies *To join, Adhere unto*: Dr. Castell gives it the Sense of the Arab. كَلَّ *To fall down*, which is followed by Le Clerc, who observes upon it; *Reliquæ omnes interpretationes contortæ sunt & Grammaticæ parum consentaneæ. Significat Moses, pios quosque Deum unum colere, ejusque solis imperiis parere; maximum enim summæ venerationis indicium est, ad pedes ejus, quem veneramur, provolvi.*

AND

AND THEY SHALL RECEIVE —] Both the Texts seem here deficient; for *ישא* (which is the Hebrew Lection) wants either the connexive Particle with the plural Termination, or it ought to have the Word *וכל* before it, that it may agree with the Saints in the preceding Line; and *ושאו*, (the Reading of the Samaritan Text) manifestly wants the formative *י* before *ש*: but from both together we may be authorized to read *וישא*. See Dr. Kennicott's Remark to the same Effect.<sup>k</sup>

V. iv. — HE COMMANDED US A LAW;] In the Text we read *MOSES commanded* &c; but Dr. Kennicott has shewn the great Inconsistency of making Moses the Speaker in this Place; and has pointed out the probable Origin of the Insertion of MOSES in the MS. from the Similarity of the next Word — *מורשה* or *מרשה* and *מושה* or *משה*.<sup>l</sup> Aware of this Difficulty, Jonathan and the Author of the Jerusalem Targum put these Words in the Mouth of the Children of Israel; — *אמרינו* — *בני ישראל*, THE CHILDREN OF ISRAEL SAID, &c. And indeed the Word *Moses* cannot be retained in the Text with any Propriety, but on the Supposition that Moses taught the Israelites this Song, with a View that they might sing or repeat it in their *own Person*. But I think still that it will be better, if omitted; because the Sense is much clearer without it. The *Lord* mentioned V. i. will then be the leading Subject through this Ode: the Law will seem to have more Authority when said to have been commanded by God: it will be more agreeable to Moses's Character and Manner to attribute the Command of the Law to God: Moses cannot with equal Propriety, as God, be made the Subject of Ver. 5th (as Dr. Kennicott has observed:) And, lastly, as every Line in this Ode in the Original consists of three Words (excepting the preceding one; but where it is not improbable that the Reading might have been, *וכל ישא מדברותיך* — as was before observed) it should hence seem that this Line was compleat without the Word *Moses*, which, as it is the fourth Word in it, prevents its being uniform with the rest: Add to this, that, allowing *Moses* was originally in the Text, it would more properly have been the first, than the last, Word in the Line.

To be THE INHERITANCE, *מורשה*] I have followed most of the antient Versions in supplying this Place with the substantive Verb, which

<sup>k</sup> Diff. on 1 Chr. P. 432.

<sup>l</sup> *ibid.* P. 434.



seems to make it clearer than when *Inheritance* is considered as put in Apposition with *Law*.

AND HE WAS KING, [וְהָיָה מֶלֶךְ] It is not agreed among Critics unto whom these Words are to be referred. Selden and Grotius make them relate to Moses, the last Antecedent, as it stands in our Texts; but, though this may be more agreeable to Grammar, (allowing that the Word *Moses* is not an Interpolation,) it is not so agreeable to Scripture. We do not find that Moses was ever crowned; that he ever had this Title; or ever enjoyed, properly speaking, any one Royal Prerogative: the contrary is rather strongly intimated.<sup>m</sup> And as to those who consider this Place as a Prophecy of the Kingdom of Judah, or of that of the Messiah, they seem not to have sufficiently attended to the Scope of this Song.<sup>n</sup> It cannot, I think, be doubted from the Context that this alludes to the Institution of the Theocracy, which happened about the Time of the Delivery of the Law; whence as it is most probable that God, who is frequently called *King*, should have the Title given Him on this Occasion; so likewise it is improbable that Moses should now take it to himself for the first Time, for the Reasons already given in the preceding Notes: Add to this, that at the Close of Moses's first Song before-mentioned, it is said, "יְהוָה יִמְלֹךְ, *The LORD shall reign, &c.*<sup>o</sup> But *quære* whether the second and third Word might not have been transposed and this whole Hemistic have been originally thus read, וְהָיָה יְהוָה יִמְלֹךְ בִּישׁוּרֹן — AND JAH OR JEHOVAH REIGNED OVER JESHURUN; instead of וְהָיָה בִּישׁוּרֹן מֶלֶךְ, as it now stands? For this Verb is construed with a ב; and an Emendation arising from the Method here proposed is of all others the most convincing.

OF JESHURUN] Whether this Word is an Appellative or a Proper Name, it certainly signifies the same as *Israel* wherever it occurs. The proper Signification of it may be THE ESTEEMED OR BELOVED; for thus the Root יֶשֶׁר is used.<sup>p</sup> The LXX. render it αγαπημεν<sup>q</sup>; and the Apostle Paul, where<sup>q</sup> he called the Jews αγαπημενοι, may have had regard to the Origin of this Name.

WHEN THE HEADS OF THE PEOPLE WERE GATHERED TOGETHER WITH THE TRIBES OF ISRAEL.] This seems to refer to the fo-

<sup>m</sup> Deut. XVII. 14. <sup>i</sup> Sam. VIII. 5, 6, 7, &c. XII. 19. <sup>n</sup> See Calmet *in loco*.  
<sup>o</sup> Exod. XV. 18. <sup>p</sup> Psal. CXIX. 128. <sup>q</sup> Rom. IX. 25.

lemn Assembly of the Elders, who were convened to deliberate on God's Message, when he proposed to be their King, and to the Answer given by them and the rest of the People.<sup>r</sup>

The Interpretation of this Place given in the Universal History,<sup>s</sup> though ingenious, may appear too refined; viz. "When the divided Power of the Heads of Tribes and Families centred in one Head." But to endeavour to prove from these Words, that the Jewish Government consisted of *King, Lords, and Commons*, is ridiculous.<sup>t</sup>

HERE Moses comes immediately to Reuben without prefacing, *And he said to Reuben*, as he does of the other Tribes before their respective Parts. The Reason of which I imagine to be, that the Ode we have examined was sung by a Company of Israelites to whom Moses had taught it: for as he enters directly upon the Subject of a particular Tribe and begins with the eldest, on whom the Attention of the Congregation was naturally fixed, there seems in that Case to have been no Occasion for mentioning that Patriarch's Name beforehand, as the Interval of Time and the different Manner of delivering the Ode and the Prophecy concerning Reuben would be a sufficient Distinction: in this Light Reuben's Part may be considered in some Measure as connected with the Title of the Chapter. And if we look upon this Chapter as left in writing by Moses in the Form in which we now have it, in this View likewise a Title to this Part may not appear very necessary: for there seems to be a greater Distinction between the general Song and a particular Branch of the Prophecy, (or, in other Words, between what is said of God and Reuben,) than there is between any two particular Parts or Tribes. Some of the Titles which we shall meet with are absolutely necessary to their respective Parts to avoid a Confusion, viz. to Levi, Benjamin, and Joseph, whose Names are not mentioned in the several Parts relating to them: for which Reason I imagine that these, as well as the rest which are not so necessary, were added by Moses himself, (and not by some other inspired Author, as some have supposed,) and that when he delivered this Prophecy by Word of Mouth, he gave sufficient Notice beforehand to the Tribe he was going to address, that they were to be the next Subject of his Discourse.

<sup>r</sup> Exod. XIX. 7, 8.

<sup>s</sup> Vol. III., p. 120. oct.

<sup>t</sup> Trapp's Comm.



REUBEN *and* SIMEON.

THOUGH these two Patriarchs had been excluded by their Father from the Right of Primogeniture on account of their respective Crimes, yet Moses seems to assure the Posterity of the one that nevertheless they would certainly enjoy many of the Comforts of Life; and that the Descendants of the other would continue to be a People, but would not be numerous.

V. vi. LIVE AND NOT DIE] When a Thing is intended to be described in a striking manner, this is generally done in Hebrew by a Repetition of the same Terms a little varied; or, what comes to the same, by being expressed both affirmatively and negatively, as here and in many other Places.<sup>u</sup> The Verb חיה *To live* is used for BEING REFRESHED *after Trouble or Dejection*,<sup>w</sup> and for BEING HAPPY:<sup>x</sup> in either of these Senses it may be applied to the Reubenites, who, notwithstanding what their Ancestor had forfeited, had one of the first Portions of the conquered Country, which abounded with all the Necessaries, and most of the Conveniencies, of Life.

BUT LET SIMEON BE FEW IN NUMBER, ויהי-מתיו מספר ] It is an allowed Rule in Hebrew that the Word מספר *Number*, when placed *after* the Substantive to which it belongs, denotes A FEW, as ימים מספר, *Days of Number*:<sup>y</sup> but when it comes *before* the Substantive to which it is joined, then it signifies MANY, as מספר שניו, *the great Number of his Years*.<sup>z</sup> This Rule, being, I think, subject to no Exceptions, determines the Sense in this Place to be MEN OF NUMBER, or A FEW MEN: I am therefore surprized that Dr. Taylor,<sup>a</sup> after having allowed its Validity, in quoting this Instance, should say that מתי *Men* is evidently understood after מספר thus, *Let his Men be a Number of Men*." What can countenance a Supposition diametrically opposite to the established Principles of Grammar, I cannot conceive; except it be the common Prejudice that ברך conveys precisely the Idea of BLESSING, which always carries with it the Notion of some *Good*; and that as Moses is here delivering a Blessing what he says must therefore be taken in a good Sense: (But

<sup>u</sup> Gen. XLIII. 8. Ps. CXVIII. 17. If. XXXVIII. 1, &c.

Jud. XV. 19.

<sup>x</sup> Ps. CXXXIII. 3.

<sup>y</sup> Numb. IX, 20.

<sup>w</sup> Gen. XLV. 27.

<sup>z</sup> Job XXXVI. 26.

<sup>a</sup> Concord. on the Word. מספר.



see this Word explained P. 106.) Or that it is supposed that the History contradicts the regular grammatical Sense. This Objection would indeed have Weight: but it will be shewn that both are in perfect Harmony with each other. It cannot be pretended that the *negative* Particle of the preceding Hemistic is to be here supplied, as it is in our Version; or that it gives the ך a *negative* Force, as Noldius explains it: for it is *adversative*; and that because we have here another Verb which cannot be affected by it. In Proof of this Assertion, I beg Leave to refer to some of the many similar Instances<sup>b</sup> which might be here produced. Though there is an apparent Solecism in יהי מתי as it stands in the Hebrew Text, the Expression may be very justifiable; for we meet with one which is nearly parallel, viz. אני מתי מספר *And I being few in Number, or Men of Number*:<sup>c</sup> where the Pronoun has, as in many other Places, the Force of the substantive Verb. Commentators on that Place agree that אני implies Jacob and his Family; so here יהי is not used improperly after the Patriarch's Name, which, being put for his Tribe, is to be considered as a Noun of Multitude, and may therefore have a singular or plural after it: However, if this is not satisfactory the Samaritan Lection מאתו (*from him*) may be thought freer from Exceptions; for מספר simply signifies *a few, or small Number*.<sup>d</sup>

HERE all Interpreters take notice of the Omission of *Simeon*. Some of them suppose that he was designedly omitted by Moses; while others include him in one or the other of the three first-mentioned Tribes. And though Capellus<sup>e</sup> says that it does not belong to us to enquire into the Cause of this Omission, as God has not been pleased to reveal it; yet as some very great Names, as we shall see presently, have not scrupled to examine this Point, I shall take Leave to follow their Example.

Theodoret<sup>f</sup> and Diodorus Tarsensis, in treating of the Question under Consideration, observe that Reuben was blessed on account of his brotherly Love; and Levi, because Moses was descended from him, and because it was necessary that the Tribe which was to absolve others from Curses should itself be exempt from any Curse: but that Simeon could have no manner of Pretence to a Blessing. But if by brotherly Love they mean, as they probably do, Reuben's Love to Joseph, why did not that good Act of his rather operate on Jacob than on Moses? As it does not

<sup>b</sup> Gen. VI. 3. XVII. 5. XL. 23. Exod. I. 17. X. 23. XXI. 13, 18. Lev. XII. 4, 5. XIX. 14, 18. XXII. 12, 13. XXIII. 25. XXV. 17, 36, 43. XXVII. 20, 21. <sup>c</sup> Gen. XXXIV. 30. <sup>d</sup> Isai. X. 19. <sup>e</sup> Comm. P. 413. <sup>f</sup> Quæst. in Deuter. P. 193. Tom. ii. Ed. *Par.*



appear to have been judged by his Father a Counterbalance to his Incest, I think it could have had no Effect on the Lawgiver some Centuries after. And as to Levi, the Reasons here alledged in his Behalf seem to me rather groundless and weak; (as shall be shewn hereafter, when that Point will be particularly enlarged upon:) so that it cannot well be concluded from hence either that Reuben or Levi had better Pretensions to a Blessing than Simeon had. Others say that this Patriarch was not blessed by Moses, because of the Murder of the Sichemites;<sup>g</sup> or because he was principal in the cruel Resolution of killing Joseph;<sup>h</sup> or on account of his Murmurings and Idolatries in the Wilderness.<sup>i</sup> But as the two first of these Crimes (allowing the second to be well-founded) did not prevent his being mentioned by Jacob, why should they have been the Cause of his being passed over in Silence by Moses? And if we suppose that the Tribe of Simeon had been more guilty of the last-mentioned Crimes than the rest of Israel, I see here no Reason why it should have been omitted, but rather a Reason why some farther Judgment on it should have been predicted.

They that include Simeon in Levi's Blessing, because they are joined together by Jacob, should consider, that, on their own Principles it should follow, that all that Moses says of Levi should be equally applicable to Simeon; which cannot be. Neither can Simeon be included in what is said of Judah, not only for the Reason before given: but (as this Opinion is founded on Simeon's having his Inheritance in Judah's Portion) because it would follow that Dan, for the same Reason, might have been included in the same Tribe. But they argue more speciously who comprehend this Patriarch in the Prophecy relative to Reuben: For they may urge that, as they were both guilty of great Crimes, what is predicted of the one may be supposed to relate equally to the other: and that, as they were the two-eldest of the Family, they are properly considered together in the first Place. However, the Question still recurs, why Simeon's Name should not have been rather mentioned, which would have removed all this Embarrassment.

That his Name was originally read in the Text is probable: and when we find it preserved in the Alexandrian MS. (the most antient and valuable one extant,) and in the Complutensian and Aldine Editions of the LXX. there seems little Room to doubt but that there is an Error in our Texts. They therefore who say that no accurate Copy of that Version,

<sup>g</sup> See Calmet.

<sup>h</sup> Theod. *supra*.

<sup>i</sup> Procop. Gaz. P. 473, Ed. Gefner.



makes Mention of *Simeon* are much mistaken: <sup>k</sup> and so was Capellus, when he asserted that *nulla fit tribus SIMEONIS mentio neque in Hebraico, neque APUD LXX. neque in Vulg.* <sup>1</sup> He used probably some late Edition made from the later MSS. which omit this Word, in Conformity to the Vatican Copy. If it is here alledged that neither Ambrosius, Theodoret, or Procopius Gazæus had *Simeon* in their Texts; <sup>m</sup> I reply that this is not strictly true: For the first of these Authors, so far from countenancing that Assertion, says expressly, *Benedixit etiam Moyses tribum Reuben sicut habes scriptum, Vivat Reuben & non moriatur ET SIMEON sit multus in numero. Neque enim benedixisset, si secundum Patriarchæ sententiam benedictione scisset indignos. Certe quod strictim ille præterit, iste complevit.* <sup>n</sup> And to the Authority of Theodoret and Procopius I shall oppose the Testimony of two other Writers, either of whom would be a sufficient Counterpoise by reason of his more early Age, and these are Josephus and Philo, who both plainly assert that *Moses blessed EVERY ONE OF THE TRIBES.* Μωϋσεως (says the former) ταυτα πρὸς πλεοντων του βίου φησαντος, και μετ' ευλογίας ἑκάστη, τῶν φυλῶν προφητευσαντος τα και γρομενα, &c. <sup>o</sup> And we thus read in the latter of them — χρονοις δὲ ὑστερον ἐπειδὴ τὴν ἐνθενδε ἀποικίαν ἐμελλεν (Μωϋσῆς) εἰς οὐρανὸν σελιέσθαι, και τὸν θνητὸν ἀπολιπὼν βίον ἀπαθανατιζέσθαι, — τότε δὴ καταχεθεῖς, οὐκ ἐτι συλλεβδὴν ἀθροῶ παντὶ τῷ ἐθνὶ θεασαίτεν εἰκέν, ἀλλὰ και ΚΑΤΑ ΜΕΡΟΣ ἑκάστη, φυλῆ, τα μελλοντα και γράεισιν αὐτὸς ἀποδεικνόμενα. <sup>p</sup> These general Expressions seem to prove that *Simeon's* Name was in the Copies which these Authors made use of: Persuaded therefore by such Evidence, I have taken the Liberty to insert his Name in the Text within Brackets; and I trust that what has been advanced will be strengthened by the Considerations which shall be next offered.

The Words of the Text, *Let his Men be few*, cannot relate properly to *Reuben*; for that Tribe was by no means the least numerous, as will appear by some of the Places which shall presently be referred to: But on the contrary they are strictly true of *Simeon*, the most inconsiderable of all the Tribes in that respect: for from 59300, which was their Number when they came out of Egypt, <sup>q</sup> instead of increasing as most of the others did, they diminished to such a Degree that about forty Years after, when they were numbered in the Plains of Moab, they

<sup>k</sup> See Flamin. Nobilis in loco.

<sup>1</sup> Comm. *supra*.

<sup>m</sup> See Flamin. Nob. *supra*.

<sup>n</sup> De bened. Patriar. P. 405. Tom. I. Edit. *Par.*  
48. *Huds.*

<sup>p</sup> Vit. Mos. L. III. P. 696. *Francf.*

<sup>o</sup> Antiq. L. IV. C. viii. P.  
<sup>q</sup> Num. I. 23.



amounted only to 22200.<sup>r</sup> Farther, it is observed of this Tribe, that, though some Branches of it increased, others *had not many Children, neither did all their Families multiply as the Children of Judah.*<sup>s</sup> And at a Time when many of the Tribes sent out forty thousand armed Men Simeon furnishes only 7100;<sup>t</sup> which is another probable Mark of their Inferiority in Point of Number.

Again, there is no great Coherence in the Sense of these two Lines, *Let Reuben live and not die; — But let his Men be few:* But if the latter of them is referred to Simeon, the Sense will be clear: each of the Patriarchs will then have a distinct Part; and the Brevity of each Prophecy and the Opposition between them, together with the natural Order in which they will be mentioned, will account for their Union; as in the Case of Zebulun and Issachar, V. 18.

And lastly, as Moses's joining those two Tribes together furnishes us with a probable Reason for the Transcriber's Omission of Issachar's Name in the *Title* or *Margin* of the Prophecy which concerns him and Zebulun; so here, if we suppose that Reuben and Simeon were originally joined together, we may perhaps be led to conclude that, because Simeon's Name was not mentioned in the Margin, hasty or ignorant Transcribers, regarding the two Lines we are now considering as belonging to Reuben *only*, omitted Simeon's Name in the *Texts* they were writing; and from them this Error may have crept into all the Copies of it now extant.

Now the Construction of this whole Line with *Simeon's* Name inserted in it, viz. *ויהי שמעון מתיו מספר* — *But let SIMEON his Men be few*, seems to be the same as if it was more distinctly written thus, *מספר מתיו שמעון מספר* or, *ויהי מתיו שמעון מספר* — *The Men of Simeon shall be few*, or *Men of Number*: And as to the Redundancy of the Pronoun, this Hemistic is nearly parallel to two others which we have seen before,<sup>u</sup> viz. *אשר שמן לחמו - גר גדור יגורנו*.

AND THIS HE SAID; *ויאמר* may appear a late Addition; for one MS. the LXX. and the Vulgate do not acknowledge it; and the rest of the Versions seem rather to have supplied, than to have found, it in their Copies. The Text would be clear if *ויאמר* was placed before *זות*: However, the present Reading may perhaps be justified from some nearly parallel Places, where *ו* is redundant. See Noldius, Art. 74.

<sup>r</sup> Num. XXVI. 14.

<sup>s</sup> 1. Chr. IV. 27, 38.

<sup>t</sup> *ib.* XII. 25.

<sup>u</sup> P. 10.

Bp. Patrick seems here not to have looked upon his Text when he observes that "*The Blessing of Judah* is as much as to say JUDAH SHALL BE REMARKABLY BLESSED: for these Words," continues he, "*This is the Blessing*, are used of none of the rest of the Tribes, &c.": but where does he find the Word *Blessing* but in our Version and the Vulgate?

## J U D A H.

JACOB had promised Judah that the Sceptre would be established, and would long continue, in his Land; which was to be a remarkably good one, &c. to which Blessings Moses having probably nothing material to add, here prays God that He would be propitious to him; that He would send him at the Head of his Brethren to fight against the Canaanites; and that, by assisting him against them, they all might gain Possession of that Country, which was the great Object of their Hopes.

V. vii. THE VOICE OF JUDAH] It has been asked, What could be the Subject of these Prayers which the Lawgiver here prays God to hear from this Tribe. To this Question a general Reply may be sufficient, viz. That such Things must necessarily be supposed to be meant, as are proper for them to ask, and for God to grant: but that nothing is so likely to have engaged their Attention in particular as what has been suggested, viz. the Accomplishment of Jacob's Promises to them. And why (it is asked farther,) does Moses make this and the following Petitions in the Behalf of this Tribe rather than of any other? Because not only Judah, but all Israel, were immediately concerned in having them granted; he being, as it were, the Heart which gave Life to the other Members, by taking the lead in all military Expeditions; as was shewn Ver. 9. of the preceding Chapter.

AND MAKE HIM GO, וְהֵבֵאתוֹ ] This might perhaps be considered as the Substance of the Wishes or Prayers of the Descendants of Judah, and might be rendered, *That thou mayest bring him* &c. (for the ו sometimes affects the Verb at some Distance: <sup>w</sup>) But it may be better to understand it as Moses's own Wish.

<sup>w</sup> See Nold. Art. 72.



BEFORE HIS PEOPLE, לְאִשְׁרָאֵל] This Particle is not unfrequently thus used : or it may be rendered *Together with*.<sup>x</sup> What the Meaning of the common Version of this Place is (viz. "Bring Judah to his People,") I cannot comprehend ; for it is obvious, if one considers, that it cannot properly signify in this Place *To his Country*. The Phrase *his People* is not to be confined to the Tribe of Judah, (as it is to the Tribe of Dan in another Place : <sup>y</sup>) but must be extended so as to take in all the other Tribes ; which, as they were in some sort subordinate to this Tribe, are not for that reason improperly so called.

LET HIS HAND CONTEND FOR HIM ;] The Samaritan Reading is here admitted, because it is more agreeable to Grammar and to the ancient Versions.

## L E V I.

MOSES, having finished that Part of his Prayer which related to Judah, enters rapidly on a new Subject, and offers his Petitions in the Behalf of his own Tribe. He begins by entreating the Almighty that the Sacerdotal Office might continue in this Tribe in which He had been pleased to appoint it, notwithstanding that they, together with the rest of Israel, had twice very remarkably displeased Him through their Disobedience and want of Faith : But, as they had manifested a great Zeal for the Service of the Lord on another remarkable Occasion, and had duly punished all Offenders without the least respect of Persons, he prays that it might still be their Province for the future both to administer Justice, and to offer Sacrifices : And (though they were exempted from War, yet as the Time would come when this Tribe would produce some of the greatest Champions whom Israel ever saw,) he implores God that He would grant them a Success equal to their Valour, and assist them in making an intire Conquest of those Enemies, who would endeavour to reduce the Jewish Nation under their Yoke.

V. viii. In the three following Verses there is some Difficulty in ascertaining Who the general Subject of them is, and To whom the Pronouns are relative : besides that there twice occurs in them an Enallage

<sup>x</sup> See Nold. Art. 3. 8.

<sup>y</sup> Gen. XLIX. 16.

of Number. In respect to the first of these Points; it is generally supposed that Verse 8th relates to Aaron, and to his Successors the Priests, only; and the 9th and 10th to the rest of the Tribe: But there seems to be no Ground for such a Distinction; for Aaron is not said to have been particularly concerned in the first *Temptation* at Rephidim,<sup>z</sup> (which was thence called *Massa*;) as he was in the latter, here referred to, at Kadesh;<sup>a</sup> (which for the same Reason took afterwards the Name of *Meriba*, or *Strife*.) On both these Occasions God made a general Trial of the Faith of His People, but they were all, excepting perhaps Joshua, Caleb and Eleazar, found guilty. And though this cannot be understood here, as it generally is,<sup>b</sup> of all the Israelites; it may be more applicable to the Levites than to any others, who, as they were God's more immediate Ministers, incurred a proportionably greater Condemnation. But how can a whole Tribe be called *the Holy One of the Lord*? With as much Propriety perhaps as Aaron can: for חסיד does not always signify a compleat Character of Virtue and Piety; but is as frequently used for such as are Objects of God's Favour, or whose Office was sacred; which is as true of the Levites in general as of their first High-Priest. And did not the Privilege of using the Urim and Thummim belong to Aaron in particular and to his Line? It did: but the Point in question seems to be, Whether these were not rather characteristical of the *whole* Tribe from *the rest*, than of *one Part* of it from *the other*.<sup>c</sup> And in regard to the singular Number's being here used; it is no more than what is done in respect to all the other Tribes: and therefore I think Levi must be the general Subject throughout these Verses, whether expressed by the singular or plural, which is indifferent, as the Word is a Noun of Multitude. And

As to the Person to whom the Discourse is here addressed, it cannot be Levi, as Le Clerc says; for, in that Case, *Thy holy One* must be understood either of God, or of Aaron; If of God; (though it is true that Levi proved Him at the Places before-mentioned,) He must be the Subject of V. 9, which is absurd: And if understood of Aaron; how did Levi in particular tempt him at Massa and Meriba? besides that V. 9, when applied to him only, is false. It is much more reasonable therefore to consider all that is said here as a Prayer addressed to God, mentioned in the Verse preceding this; for however divided the learned may be in respect to this Verse, they all must agree that the six Pronouns in

<sup>z</sup> Ex. XVII. 2, &c.  
18. XCV. 8, &c.

<sup>a</sup> Num. XX. 3, 4. Deut. XXXII. 51.

<sup>c</sup> See the Remarks on V. 16. and 27. of the other Ch.

<sup>b</sup> Ps. LXXVIII.



the two Verses following relate to God, though His Name is at a much greater Distance there than here.

THY URIM AND THY THUMMIM] What the Matter or Form of these were, and how distinguished one from the other, the Scripture does not inform us: But that they were a Part of the Pectoral of the High-Priest; <sup>d</sup> and were worn by him only, <sup>e</sup> and that they signify *Lights* and *Perfections*, is indubitable: And it seems evident, as to the Manner of God's Answers; (when formally consulted by the High-Priest vested with these Ornaments, in the Name, and for the Interest, of all Israel, viz.) that they were delivered in a clear and audible Voice, and absolutely free from all Ambiguity; <sup>f</sup> notwithstanding what the Rabbins say to the contrary. They who chuse to see a particular Account of these Matters may consult Dr. Spencer; (who has written very largely on this Subject, and has subjoined to his Treatise an Explication of the literal, and mystical, Sense of this Verse;) and Dn. Prideaux's Connexions.

*Urim* and *Thummim* are here manifestly used by a Metonymy for the PRIESTHOOD; and are properly called *God's*, as they were made by His Appointment, and were a Means of Intercourse between Him and His People.

V. ix. TO HIS FATHER AND TO HIS MOTHER, I HAVE NOT SEEN YOU;] In the Heb. Text we read ראייתיו, *I have not seen HIM*; but that surely cannot be the true Reading; for *him* has either no Antecedent, or has such an one as cannot agree with it: and the Samaritan, ראייתו *I have seen*, is manifestly defective: It seems therefore probable that the Affix ך in the first of these Texts was originally a ך, which Letters being not unlike (particularly in MSS.) are frequently mistaken one for the other; and especially as the LXX. read, οὐκ εἶπα ὅτι ΣΕ: the Vulg. has the second Person plural; joining thereby both Father and Mother, which the other Version takes separately. *Not to see* plainly implies here the same as in the Instances referred to, viz. NOT TO ACKNOWLEDGE, OR REGARD. <sup>g</sup>

HIS CHILDREN, בני] In both the Heb. and Sam. Texts we read בני *His Child*: but the Word in the Masora is marked over with a *Piska*, to

<sup>d</sup> Ex. XXVIII. 30. <sup>e</sup> Num. XXVII. 21. 1 Sam. XXII. 10. to 15. <sup>f</sup> Jud. I. 2.  
<sup>g</sup> See Gen. XXIX. 32. 1 Chr. XVII. 17. Job XXXVII. 24. Prov. XXIII. 33, &c.

denote its being defective; and it is accordingly written in the oldest MSS. בניו.

AND KEPT THY COVENANT, [ובריתך ינצרו] The ו is to be considered here not only as copulative, but also as converfive of the Verb in the next Word.

V. x. THEY SHALL TEACH THY JUDGMENTS] The Levites were not only commissioned to instruct the People in the Law of Moses, but were also appointed by that very Law to be Judges and Interpreters of it in civil, as well as in religious, Cases:<sup>h</sup> And they actually enjoyed this Power in its full Extent for many Centuries;<sup>i</sup> and though they were abridged of it afterwards in some respects, they still had a considerable Share of it about the Time of the Dissolution of their national Polity; as appears by many Instances in the New Testament.<sup>k</sup>

THEY SHALL PUT INCENSE BEFORE THEE] This was another Part of the Priest's Office.<sup>l</sup>

BURNT-OFFERING, [כליל] This Word, as a Substantive, occurs but once besides, and there it is joined to עולה, which likewise signifies *Burnt-Offering*:<sup>m</sup> And that it must have that Sense here, the Context and the ancient Versions seem to put it beyond Doubt.

V. xi. BLESS, LORD, HIS FORCES] The Word היל is almost universally used in a military Sense, for VALOUR or STRENGTH, whether in a *single Person* or a *whole Army*. The distinguished Exploits of the Maccabean Princes, of the Town of Modin, who preserved their Country from Ruin against the large Armies of Antiochus and others, seems alluded to in this Place. This is the most shining Part in the Character of this Tribe; and it gives a Lustre which exceeds that of all the other Tribes. And why Moses should not have carried his Views to this Time, I cannot see. It is difficult I apprehend to assign a Reason why he should pray so ardently for the Prosperity of this Tribe in particular, consistently with his known Character, and to shew how the two last Lines are connected with the two preceding ones of this Verse, according to the common Interpretation: Whereas the Sense here given frees

<sup>h</sup> Lev. X. 11. Deut. XVII. 8, 9. Ch. XIX. 17. Ch. XXIV. 8. <sup>i</sup> 2 Chr. XXX. 22. Chap. XXXI. 2. Chap. XXXV. 3. <sup>k</sup> John XVIII. 31. Acts XXIII. 3, &c. <sup>l</sup> Ex. XXX. 7, 8, &c. Lev. I, II, III, & XVI. *passim*. <sup>m</sup> Psal. LI. 19.



Moses from Partiality, enlarges his Object from a small Tribe to a whole Nation, and accounts in some measure for the Enallage of the Numbers in this, and the foregoing, Verse.

AND LET NOT HIS ENEMIES RISE UP AGAIN.] I connect וּמִשְׁנָאִי with מִן יְקוֹמֶן, as most of the ancient Versions do; and because the two Lines are thereby more regular. And though the Particle מִן may be considered as occurring only in this Place in Hebrew as a negative, the Use of it in Chaldee<sup>n</sup> may perhaps be sufficient to determine it in that Sense here. The Samaritan reads מִי יְקִמֶנּוּ *Who shali rouse him up?* which are the Words Jacob uses when he speaks of Judah: and they are likewise very applicable to Levi, if the Sense proposed in the preceding Notes be admitted.

### B E N J A M I N.

AFTER an Account had been given of the Priesthood, and of the general Duties of the Levites, the Place where they were to be exercised comes properly to be next considered. The first and second Temple were doubtless built in a Portion to which Benjamin had a Right; and it is with reference to this Circumstance that what Moses here predicts of him is to be understood; viz. That God's Providence would remarkably continue over him until the Dissolution of their State; and that He would, for a Season, vouchsafe to dwell (by His visible Representation) in his Inheritance.

V. xii. THE HAND even THE HAND OF THE LORD SHALL DWELL] The Samaritan Text and MSS. separate the two ה's; in which they are followed by the Versions made from them; with this Difference, that the one (in the Samaritan Language) has them both; whereas the other (in Arabic) has retained only the first of them, and rendered the other by *Power*, which it signifies not unfrequently. Whether both the Words were originally written cannot now be determined. Such a Repetition however, in order to raise the Attention, and to give greater Weight to what is said, is not unusual in Scripture: <sup>p</sup> and particularly when God is addressed, or introduced as speaking, or acting; thus, *Why withdrawest thou thy Hand, even thy right Hand, &c.* <sup>q</sup> And

<sup>n</sup> See Dan. IV. 11, 13.

<sup>p</sup> See Gen. XLIX. 22.

<sup>q</sup> Psal. LXXIV. 11.

though

though this Instance is not exactly similar, the following are: *My God, my God, &c.*<sup>r</sup> *The Lord, the Lord, &c.*<sup>s</sup> *And he said unto his Father* (ראשי ראשי) MY HEAD, MY HEAD:<sup>t</sup> more Instances of such Epizeuxes may be seen in Glaffius.<sup>u</sup> By reading יר, יר the Sense is less embarrassed than if we read יריר; because one Subject will predominate throughout this Benediction: And if we do not meet with such a Phrase in Scripture as, *The Hand of the Lord dwelleth, &c.* neither does the other, viz. יריר יהוה *The beloved of the Lord*, occur: but that it is very justifiable, no one, I believe, will doubt who considers that *Hand*, when applied to *God* (which it frequently is,) signifies The Divine Agency, or Impulse, η του Θεου πνευματ<sup>ς</sup> ενεργεια, as Theodoret explains it; <sup>w</sup> and that the Expression *The Hand of the Lord is UPON, <sup>x</sup> or AGAINST, <sup>y</sup>* any one (when He *assists*, or *opposes* him) is very common: and therefore when He chuses to continue for a *long Time* with any Person in any Place, He, or the Divine Energy, may properly be said TO DWELL there; thus, *I (the Lord) will dwell among the Children of Israel.*<sup>z</sup> *The Spirit of God*<sup>a</sup> — *The Spirit of Him that raised up Jesus*<sup>b</sup> — *The Word of Christ*<sup>c</sup> — are all said to DWELL with Men.

From the Verb שכן (which we have twice in this Verse,) comes המשכן *The Tabernacle*, or THE RESIDENCE κατ' ἐξοχην, and likewise שכנה, or שכנא, by which the later Jews understand that *Divine Presence*, which from the Tabernacle removed to Solomon's Temple, where it continued to the Babylonian Captivity; after which Period it never returned.

IN SAFETY] This seems to imply that the Temple would be *fixed* in this Lot, and not be *ambulatory*, as the Tabernacle was.

IT SHALL COVER HIM] The Verb חפה is an ἀπαζ λεγομενον: Schul-tens affirms that its primary Sense, taken from the Chaldee, Syriac and Arabic, is *to rub bright*; which I think very doubtful: However it certainly signifies in the first and last of those Languages, (to which I may add the Samaritan,) TO COVER, *by way of Protection*. Cappellus<sup>d</sup> observes that it conveys the Idea of *Brooding*, as an Hen covers her Chickens: In this Sense it is very applicable to the Hand of God; par-

<sup>r</sup> Psa! XXII. 1.      <sup>s</sup> Ex. XXXIV. 6.      <sup>t</sup> 2 Kings IV. 19.      <sup>u</sup> Phil. Sac. P. 1423. 3<sup>tia</sup>. Ed. *Francf.*      <sup>w</sup> Comm. on Ezek.      <sup>x</sup> 1 Kin. XVIII. 46. Ezek. I. 3. III. 14. VIII. 1. &c. &c.      <sup>y</sup> 1 Sam. V. 9. VII. 13. XII. 15. &c. &c.      <sup>z</sup> Exod. XXIX. 45 & *pass.*      <sup>a</sup> Rom. VIII. 9,      <sup>b</sup> *ib.* Ver. 11.      <sup>c</sup> Col. III. 16.   
 <sup>d</sup> Not. Crit. P. 414. Edit. 1689. See likewise the *Sam. Ar. Version.*

ticularly



ticularly as it is followed by the Preposition *עליו* *over him*. But those that follow the Hebrew, sensible that *ידיד* should be regularly the Nominative Case to the Verb, and not able to make any Sense from that Connexion, either substitute another Nominative, as our Version; or give the Verb another Sense, as Le Clerc and Grotius.

ALL THE DAY LONG] That is, as long as the Law of Moses and the Theocracy should continue. This Phrase *כל היום* does not every where signify, as Dr. Taylor intimates, *Always, Continually*; but is more frequently used for *A long Space of Time*.<sup>e</sup>

AND SHALL DWELL UPON HIS SHOULDERS] See the Particle *בין* used in this Sense.<sup>f</sup> According to the common Interpretation it is God that is to rest on Benjamin's Shoulders; which Le Clerc thought would sound so harsh, that he translates *בתפני* *his Hills*.

It cannot be doubted but that Jerusalem belonged originally to this Tribe; <sup>g</sup> and, though in process of Time it came to be generally considered as one of the Cities of Judah, yet it is not improbable that when the Temple was built, the Spot on which it was erected and the Environs were still regarded as a Part of Benjamin's Portion: However, this is certain that God intended that these two Tribes should share in the same Fortunes, and should continue to enjoy their Property and Privileges longer than any of the other Tribes, (as the Prophecies plainly intimate:) and this may be the Reason why we cannot easily trace what belongs to each separately.

## J O S E P H.

WHETHER we consider Joseph with respect to his Situation in the Land of Canaan, or to the eminent Dignity by which his Descendants were distinguished, he is here in his proper Rank. Moses in blessing him copies after Jacob: He promises him the choicest Things which the Heavens or the Deep had in Store; the most precious Produce of the Earth, whether annual or monthly; whatever the Hills or Vales could boast of; and in short, the greatest Profusion of all earthly and

<sup>e</sup> See Psal. XXXII. 3. XXXVIII. 6, & 12, &c. XXVI. 13.

<sup>g</sup> See Josh. XVIII. 28. Jud. I. 21.

<sup>f</sup> Zach. XIII. 6. Prov.

heavenly Blessings: And having touched upon the distinguished Rank of this Patriarch, he takes Occasion to describe, under the Image of a Bull, spreading Terror wherever he comes, the great Exploits by which the numerous Posterity of his two Sons would signalize themselves.

THE PRECIOUS THINGS, מִנֶּגֶד] This Noun which occurs here so many Times seems to be derived from the Arabic *فَجَّ* *To excell in Glory or Honour*: As it is used here in the singular, it might perhaps be more properly rendered *The Excellence*: It answers to בְּרִכּוֹת in the parallel Place.<sup>h</sup>

ABOVE] I read here מֵעַל, instead of מִטַּל — *with the Dew*; because it is the Reading of the parallel Place;<sup>i</sup> and without it there is no Opposition to תַּחַת *beneath* in the next Line. It appears to have been a very ancient Mistake, for all the Versions seem to have had מִטַּל in their Copies: The Syriac however reads, *עִלָּא, עִמְמָר סַח בְּדָלָא* — *with the Dew of the Heaven ABOVE*, which is the literal Translation of מִטַּל הַשָּׁמַיִם מֵעַל.<sup>k</sup>

V. xiv. PRODUCE OF THE MOON. גְּרוּשֵׁי יְרֵחִים. Literally, *The Things put forth by the Moons*: By which most of the ancient Versions understand, What is produced *every Month*, or several Times in the Year, as Grass and Herbs; in Opposition to what comes, but once in the Year, as Corn, &c. implied in the Fruits of the Sun, in the preceding Verse.

WITH THE CHIEF THINGS] Our Version gives מֵרָאשׁ its proper Sense in this Place: For in the parallel Place the Word which answers to it is בְּרִכּוֹת *Blessings*; and it is moreover explained in the next Line by מִנֶּגֶד *precious Things*.

V. xvi. OF THE EARTH AND ITS FULNESS] *Earth*, being here opposed to *Hills and Mountains*, seems to imply A CHAMPAIGN COUNTRY: and the *Fulness thereof* (by an *Hendyadis*) to signify A MOST PLENTIFUL CHAMPAIGN COUNTRY. And this Sense will still appear more probable from the Event: For besides the *great Plain* near Jordan, which Joseph had in common with some other Tribes and the *Plain of Sharon* near the Mediterranean Sea, there seems to have been

<sup>h</sup> Gen. XLIX. 25, 26.

<sup>i</sup> Gen. XLIX. 25.

<sup>k</sup> Gen. XXVII, 39.  
*another*



another great Plain near Samaria, which Josephus calls *μεγα πεδιον Σαμαρειδος*: <sup>l</sup> and near Mount Ephraim was the *Valley of Fatness*. <sup>m</sup>

OF HIM THAT DWELT IN THE BUSH] The Heb. Text reads *שכני*, the Participle with the *paragoric*: but the Sam. is clearer without it. The Expression *dwelt in the Bush* answers very much to the Description given of it, that *It burned with Fire without being consumed*. <sup>n</sup> Moses might chuse to use this Periphrasis, to remind the Israelites of what passed between God and himself at the extraordinary Manifestation to which this alludes; when, among other Things, God gave them repeated Assurances that they should possess the Land of Canaan.

LET these BE, *תבואתה*] I consider this Word as if it was written *יבוא*, which it should regularly be, as the preceding Substantives are masculine. *תבואינה* might possibly have been the original Reading; for it is used as common by Isaiah in two Places: <sup>o</sup> Or, what is more probable, a Transcriber hastily comparing this Place with the parallel one, and finding there *תהיינה*, might be induced to give this Verb the same Gender and Form which he found that to have; for what follows for two Lines is Word for Word the same in both Places. But in regard to the present Lesson of all our Copies, viz. *תבואתה* for *תבוא* (with a double *ה* *paragoric*, the first of which, according to the Masorets, is changed into a *ת*;) it is not, I think, defensible.

ON THE HEAD OF JOSEPH, &c.] This and the following Line have been before explained.

V. xvii. HIS GLORY IS THE FIRSTLING OF a BULLOCK, *בכור שור*] I omit the Affix-Pronoun, as the Samaritan Text and most of the Versions do. *בכור שור* may either signify in general A choice Bullock: <sup>p</sup> or the FIRSTLING of a Bullock may have reference to Joseph's having obtained Reuben's *Birthright*. <sup>q</sup> And because a Bullock is the best Emblem of Power among Beasts of Pasture, it seems here used to denote The superior Honour and Dignity of the House of Joseph above the rest of the Tribes of Israel. See the last Article relating to this Tribe in the other Chapter.

<sup>l</sup> Bel. Jud. Lib. II. C. 2.  
<sup>o</sup> XLVII. 9. XLVIII. 3.

<sup>m</sup> Univ. Hist. B. I. C. VII.  
<sup>p</sup> Deut. XII. 6. Job XVIII. 13.

<sup>n</sup> Exod. III. 2.  
<sup>q</sup> 1 Chr. V. 1.

HIS HORNS ARE THE HORNS OF RHINOCEROSES] As the Word **רָאֵם** is singular in the Hebrew Text, our Version, to avoid a Contradiction in Terms, reads *Unicorns*. I have considered the **רָאֵם** of the Samaritan Text as the plural in the construct, for the absolute, Form.<sup>r</sup> And though it cannot be absolutely determined what Animal the *Reem* is, I think, it is most probable that it must be either the Rhinoceros, or the Gazel, according to Bochart.<sup>s</sup> The Accounts of the Unicorn given by the Ancients, as well as by late Writers, are so contradictory that the judicious are satisfied that it is a mere Chimera. By Horns here, which in the Scripture-Language denote Power or Might, are very properly represented Joseph's two Sons, each of whom was the Founder of a very numerous and considerable Tribe. Ephraim and Manasseh are spoken of in the Order their Grandfather prophesied they should be considered, viz. *the younger before the elder*.<sup>t</sup>

WITH THEM HE SHALL GORE THE PEOPLE] The Jerusalem-Targum expounds this of the Victories gained over the Canaanites by Joshua and Gideon, who were both of this Family; to whom might have been added Jephthah, for the same Reason, who also distinguished himself in a signal Manner in the War against the Ammonites.<sup>u</sup>

AND IN LIKE MANNER; **יָחַד** or **יָחַדְךָ** has nowhere, that I can find, the Force of the Preposition *unto*: but in four Places <sup>w</sup> it is used in the same Manner as it is here rendered.

THE ENDS OF THE EARTH] This Expression is frequently used in the Old Testament for the remotest Inhabitants of the Land of Canaan; <sup>x</sup> as *οικουμένη* is in the New.

### ZEBULUN and ISSACHAR.

N.B. HITHERTO some probable Reason might be assigned for the Order in which the six Tribes last-mentioned were placed: But now we seem quite in the Dark in that respect concerning the six following ones. None of the Commentators whom I have seen have attempted a Solution

<sup>r</sup> See the first Note on Gen. XLIX. 22.    <sup>s</sup> Hieroz. Tom. II. P. 935, &c. Ed. Ludg.  
<sup>t</sup> Gen. XLVIII. 19, 20.    <sup>u</sup> Judg. XI.    <sup>w</sup> Ver. 5. *sup.* Job XXIV. 4. Hof. XI. 8.  
Mic. II. 12.    <sup>x</sup> 1 Sam. II. 10. Ps. XXII. 27, &c.



of this Point: But may it not be supposed that Moses had regard to the future Situation of the twelve Tribes in the Land of Promise; and that he here speaks of them in their chorographical Order; beginning with the south-eastern and south-western Extremities, and thence proceeding onwards, on both Sides of the Jordan, till he arrives at the northern Points? The six foregoing Tribes are placed in this Order; and though other Causes have been assigned for that Circumstance, yet it makes this Supposition probable. The Situation indeed of Zebulun (whom we are now to consider,) is an Exception; for Issachar should have come before here, as well as in Jacob's Prophecy: <sup>y</sup> but as this is the only Exception to the Order observed in both Places, it may weaken, but does not destroy, the general Rule. After we have left these two Brethren, we cross the Jordan, and come next to the Country of Gad; and from thence, having travelled through the Land of Bashan, we arrive at last on the Frontiers of Dan, who is fixed between Nephtali and Asher, having one to the right Hand, and the other to the left.

ZEBULUN and Issachar are here joined together: They were uterine Brothers, but the disposition of their respective Posterity was to be very different: These, it is here intimated, would delight in Agriculture, and those in Commerce. By Trade and Manufactures the Descendants of Zebulun would enrich themselves; (as the others might by disposing of the Produce of their Farms;) by which Means they might be enabled to offer large Burnt-Offerings at the solemn Festivals, and hospitably receive the People, whom they invited to go up with them to Jerusalem.

V. xviii. IN THY GOING OUT, בְּצֵאתְךָ] Jacob's Blessing seems to determine the Sense of this Word to *Voyages*, on account of Trade. <sup>z</sup>

IN THY TENTS] This is plainly opposed to *going out*, and signifies that the Issacharites would remain in their own Country; in order (as it is suggested elsewhere, <sup>a</sup>) that they might employ themselves in Husbandry.

V. xix. TO THE MOUNTAIN; הָרַ] The Heb. Text is here to be construed as if it was written הָרָה, with the ה local. The Sam. Lect. הָרִי is not better; for, if it is rendered *My Mountain*, there is no proper Antece-

<sup>y</sup> See what was observed there.

<sup>z</sup> V. 13.

<sup>a</sup> *ibid.*

dent to which the Pronoun can be referred : And if considered in *the absolute special Form*<sup>b</sup> (as the Grammarians distinguish it,) besides that some Particle will still be wanting, it will be difficult to know what particular Mountains are meant : whereas by *the Mountain* is generally understood Mount SION, whereon the Temple was built afterwards ; whither all the Israelites were obliged by their Law to come at all the solemn Festivals. *Inde factum est*, says Dr. Spencer,<sup>c</sup> *quod ZION*, הַר מוֹעֵד, MONS. CONVENTUS *nuncupatus est*.

[THERE THEY SHALL OFFER SACRIFICES OF RIGHTEOUSNESS] By זָבַח זֶבֶד seems to be meant the same as by שְׁלָמִים *Peace-Offerings*, or grateful Returns to the Almighty for Mercies received : The Psalmist uses this Expression in the same Sense.<sup>d</sup> After these Sacrifices it was usual to feast on Part of the Victims.<sup>e</sup>

Thus far what is here said might possibly be regarded as common to both these Tribes : but the two following Lines are to be restrained to Zebulun, who only, by reason of his Situation, could well receive the Advantages mentioned in them. In the Samaritan Text and five MSS. the next Verb is in the singular Number.

[THEY SHALL SUCK THE OVERFLOWING OF THE SEAS] שָׁפַע, or perhaps שִׁפְעָה (for it has that Termination in all the other Places where it occurs,) is derived from the Verb שָׁפַע, which in Chaldee, Syriac and Arabic, signifies *To overflow*. By the Expression They shall suck the Overflowing of the Seas, may be meant in general That they would grow rich by Traffic ; or it may have a particular reference to the *Murex* ; whose Use is well known in dying of a purple Colour, and which was taken on the Coast of Tyre, bordering on Zebulun..

[AND OF THE HIDDEN TREASURES OF THE SAND.] Some think that this is only an Enlargement on the preceding Line : but Jonathan in his Paraphrase explains it of the Art of making Glass from Sand ; his Words are עַל סֵפֶר יָמָא רַבָּא שְׁרֵן וַיִּתְּפֵרְנָקוֹן מִן טְרִיתָא . וְחִלְזוֹנִיָּא . יֵאָחֲדוּן . וַיִּצְבְּעוּן מֵאֲדָמִירָה תִּיכְלָה לַחוּטֵי גוּלִיתָהוֹן . וּמִן חִלָּא מִפְקִין אִסְפָּקְלָרִין וּמִנִּי זַגּוּגִיתָא . *They shall dwell near the great Sea and feast on the Tunny-Fish, and catch the Chalfon (or MUREX;) with whose Blood they will dye of a purple Colour the Threads of their Clothes ; and from the*

<sup>b</sup> As Zac. XIV. 5.

<sup>c</sup> Lib. III. C. VIII. P. 4.

<sup>d</sup> Psal. LI. 19.

<sup>e</sup> Spen.

de leg. Heb. Lib. III. C. vii. & Ex. XVIII. 12. XXII. 6. XXXIV. 15.



*Sand they will make Looking-Glasses, and Utenfils of Glass, &c.* Now whether Moses had any Idea of these Manufactures when he used these Words, I shall not take on me to determine: The Fact, however, is certain, that Purple was found, and that Glass was made from Sand, on their Coast; as shall be shewn immediately.

THE Prophecy before us points out two remarkable Circumstances, viz. That this People would go up to sacrifice at Jerusalem; and That they would enjoy great Advantages from their maritime Situation. As to the first of these Points; all Interpreters seem agreed that the two first Lines of Verse 19 imply that one, or both, of these Tribes would go up to Mount Sion to sacrifice, as was before observed: but when, or how, this was fulfilled, none of them inform us. Calmet indeed supposes that it was fulfilled in the Time of Deborah, and that it is alluded to in her Song; <sup>f</sup> but at the same Time is dissatisfied with that Interpretation. Whiston, <sup>g</sup> unable to conceive how this should be said of Zebulun, makes no scruple to assert that we have here a Dislocation, for that these two Lines belong to Levi, and should have come after these, *They shall teach Jacob thy Judgments, and Israel thy Laws;* <sup>h</sup> — But, if instead of confining our Views to the Time of the Judges we enlarge the Prospect and look attentively to the Decline of the Jewish Monarchy, we may perhaps discover what we are in Search after. About that Period we may see King Hezekiah rejoicing to find that *many* of ZEBULUN had accepted of his Invitation to come to JERUSALEM, among the Remnant which the King of Assyria had left in Israel. <sup>i</sup> A *Multitude* of these Men are actually employed, during fourteen Days, in offering PEACE-OFFERINGS and making Confession to the Lord God of their Fathers, <sup>k</sup> at that grand Passover: And they had been perhaps instrumental in bringing up with them a great Company from Issachar, Asher, Ephraim, and Manasseb; which they might have supplied out of their great Stores, <sup>l</sup> with Provisions of all Sorts for their Journey, and with Beasts for Burnt-Offerings; as they had done on a former Occasion. <sup>m</sup> After the Defection under Jeroboam we find that “some of  
“all the Tribes of Israel came up to Jerusalem to sacrifice unto the Lord  
“God of their Fathers;” <sup>n</sup> and that in Josiah’s Reign all Israel, not only contributed to the Repair of the Temple <sup>o</sup> and “followed all his Days

<sup>f</sup> Judg. V.  
<sup>i</sup> 2 Chr. XXX. 11. 18.  
<sup>n</sup> Ch. XXXIV. 8.

<sup>g</sup> Auth. Rec. Test. of the 12 Pat. P. 435.  
<sup>k</sup> Ver. 22.

<sup>l</sup> 1 Chr. XII. 40.

<sup>h</sup> Ver. 9.  
<sup>m</sup> 2 D° XI. 16.

“the Lord, the God of their Fathers,”<sup>p</sup> but came, in much greater Numbers than they had ever done before, to keep the Passover.<sup>q</sup> And, though from these general Circumstances it does not appear what Part the Zebulunites acted, it is not improbable that they were on those Occasions also some of the most zealous for the Service of the one true God. That such a Disposition in a People would be an Object worthy of Moses’s Attention, will, I think, be allowed; for he has noted in this Prophecy some Points seemingly of less Moment: And that about this Time was the properest Season for the Accomplishment of this Part of it, seems clear; for surely it could not be so meritorious to go up to Jerusalem in David’s or Solomon’s Reigns, (as sooner it could not well be,<sup>r</sup>) as it was afterwards, when Idolatry had taken deep Root in all the Land of Israel. But, not to dwell longer on this Point, I pass

2<sup>o</sup>. To the Advantages which the Zebulunites may have enjoyed from their maritime Situation. It has been suggested that they might have arisen for the most Part from the Manufactures of Purple, and Glafs.

1<sup>o</sup>. In regard to the *Murex*: Homer distinguishes the Sidonians by the Epithet of *παμποικιλοι*<sup>s</sup> and *πολυδαυδαλοι*<sup>t</sup> and takes Notice of their *χλαινα φοινικοεσσα*; <sup>u</sup> and Eumæus the *Sidonian* says of his Mother that she was

Καλη τε, μεγαλη τε, και αγλαα εργ’ ειδυια<sup>w</sup>

The *Φοινικis* and *Φοινικοι χιτωνes* occur in all the Greek Classics; and the Places in the Latin Poets which prove that the best *Purple* came from *Tyre* are too numerous, and too well known, to be here quoted; it may therefore be sufficient to refer to some of them.<sup>x</sup> In Pliny we find a Description of the *Murex*.<sup>y</sup> Cassiodorus<sup>z</sup> gives the following Account of the Discovery of its Use, viz. *Cum fame canis avida in TYRIO litore projecta, conchyliis impressis mandibulis contudisset, illa naturaliter humorem sanguineum defluentia, ora ejus mirabili colore tinxerunt. Et ut est mos hominibus occasiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile, &c.* We have in Julius Pollux<sup>a</sup> nearly the same Relation

p V. 33. q XXXV. 18. r See Ver. 19. s Iliad. VI. v. 289.  
t Ib. XXIII. v. 743. u Ib. IX. w Odyss. Lib. XV. v. 417. x Virg.  
Georg. II. V. 506. III. 17. Æn. IV. 262. Horat. Epod. XII. 21. Lucan. Lib. I. 123.  
Juven. Sat. X. 38. y Hist. nat. Lib. IX. Cap. XXXVI. (vulg. LX. Delph.  
z Var. Epist. Lib. I. ep. 2. a Lib. I. Cap. IV. P. 30. Amf.



of this Fact; but the best Account, according to Wetsten, <sup>b</sup> is found in Achilles Tatius: <sup>c</sup> And Cyrus Prodrumus <sup>d</sup> has this Verse to the same Effect, viz.

Ευρημα κυν<sup>Θ</sup> ή σεβαση πορφυρα. &c. <sup>e</sup>

And 2°. in respect to the Art of making Glass from the Sand of the River Belus, that rests on the following Authorities: Strabo, after he had given an Account of Tyre and Ptolemais, says μεταξύ δε της Ακης και Τυρου, θινωδης αιγιαλος εστιν ο φερων τινι υαλιτιν αμμον ενταυθα μεν ουν φασι μη χειροζ. κομιδεται δε εις Σιδωνα την χωνειαν διεχεσθαι τινες δε και τοις Σιδωνιοις ειναι τινι υαλιτιν ψαμμον επιτηδειαν εις χυσιν. &c. <sup>f</sup> And Josephus <sup>g</sup> informs us that του δε ασεως (i. e. Ptolemais) απο δυο σταδιων ο καλεσμενος Βηλεος ποταμος παρρει πανταπισιν ολιγος, παρ' ω το μεμνονος μνημειον εστιν, εχον εγης αυτου τοπον εκατονταπηχυν θαυματος αξιον. κυκλοτερης μεν γαρ εστι και κοιλος, αναδιδωσι δε τινι υαλινην ψαμμον, ην οταν εκκενωση πολλα πλοια προσχοντα, παλιν αναπληρουται το χωριον, κατασυροντων μεν ωσπερ επιτηδες ποτε των ανεμων εις αυτο τινι εξωθεν αργην ψαμμον, του δε μεταλλου πασαν ευθεως μεταβαλλοντες εις υαλον, θαυμασιωτερον τστο μοι δοκειν, το τινι υπερχυθεισαν υαλον εκ του τοπε παλιν γινεσθαι ψαμμον ακαιαν. το μεν ουν χωριον τουτο τριαυτην ειληφε Φυσιν. To the same Effect Tacitus remarks, *Belus amnis JUDÆICO mari illabitur: circa cujus os conlectæ arenæ, admixto nitro, in vitrum excoquuntur: modicum id litus, sed egerentibus inexhaustum*: <sup>h</sup> And Pliny also says, *Belus amnis quinque M. pass. spatio in mare perfluens, juxta Ptolemaidem coloniam: lentus hic currit, insalubri potu &c. — non nisi refuso mari arenas fatetur; fluctibus enim volutata nitescent, detritis sordibus*: <sup>i</sup> and presently after observes, *Quingentorum est passuum non amplius litoris spatium, idque tantum multa per sæcula gignendo fuit vitro. Fama est appulsa nave mercatorum nitri cum sparsi per litus epulas pararent, nec esset cortinis attollendis lapidum occasio, glebas nitri e nave subdidisse: quibus accensis permixta arena litoris, translucens novi liquoris fluxisse rivus, & hanc fuisse originem vitri*: And elsewhere he calls Sidon *Artifex vitri*; <sup>k</sup> & *officinis vitri nobilis*; and adds *siquidem etiam SPECULA excogitaverat*.<sup>l</sup> And lastly, according to Harduin, <sup>m</sup> exactly the same Story may be seen in Isidorus *Lib. XVI*, and *Orig. Cap. XV*.

<sup>b</sup> In not. *ibid*.

<sup>c</sup> De Clitoph. & Lucip. *Lib. III*.

<sup>d</sup> *Επι αποδημω τη φιλιε*.

<sup>e</sup> See Theod. Cod. *Lib. X. Tit. 20*.

<sup>f</sup> *Geog. Lib. XVI. P. 1099. Edit. Amstel.*

<sup>g</sup> De bell. Jud. *Lib. II. C. ix. vulg. P. 1068. Hudf.*

<sup>h</sup> *Hist. Lib. IV. Cap. vii.*

<sup>i</sup> Nat. hist. *Lib. XXXVI, Cap. 26. (vulg. 55. Delph.)*

<sup>k</sup> *Lib. V. Cap. xix. vulg.*

*Delph.*

<sup>l</sup> *Lib. XXXVI. Chap. xxvi. vulg. LXVI. Delph.*

<sup>m</sup> *ibid.*

Now whether the Zebulunites did ever reap the Fruits which their Situation offered them, is not certain : They had undoubtedly the best Havens ; <sup>n</sup> their Country abounded with Commodities for Exportation, <sup>o</sup> their Shores furnished them with Materials for Manufactures much sought after ; <sup>p</sup> and they bordered on the two Nations the most famed for Commerce. <sup>q</sup> In these Circumstances it can hardly be supposed that Jacob's Comparison of Issachar is applicable to them, <sup>r</sup> and that they were indolent and unenterprising : on the contrary they are rather distinguished by the opposite Qualities. <sup>s</sup> And the Silence of Writers, sacred or prophane, on that Head is no material Objection to the supposing that they actually traded. Such a Circumstance might have been thought too trivial to deserve a Place in their Annals, or might have been alluded to in the Chronicles of the Kings of Israel, which are now lost. It is only by Accident that we find the Tribes of Dan and Asher employed in naval Affairs, <sup>t</sup> and, if the Zebulunites had not been more laudably engaged at that Time, we might have seen them also on board their Ships. The same may be said in relation to the Trade of the Hebrews in general. We have the Names of only a few of their Artists upon Record : and, though none of them had been transmitted to us, as it could not thence be concluded that they had no Arts among them ; so neither can any Inference be drawn against the Commerce of Zebulun in particular from the Silence of Authors in this Respect. But it may be objected that it is highly probable that this Tribe did not trade in the Commodities of Glass and Purple in Ezekiel's <sup>u</sup> Time : for if they had, we might reasonably have expected to have found them particularly mentioned among the other Merchants at Tyre, as Dan is ; or in the Enumeration of the Particulars sold at that Emporium by Judah and Israel these Manufactures in all Likelihood would have been inserted. In answer to this, it may be observed that how old soever the Discovery of Glass may be, the Art of making it appears of no great Antiquity. Aristophanes is generally allowed to be the first Author who mentions it under the Name of *ύαλος*. <sup>w</sup> And as he did not live till some Centuries after the Babylonian Captivity, it is most probable that the Art of making and working it was unknown at the Time in question. And in regard to the Manufacture of Purple, which seems to have been more ancient ;

<sup>n</sup> Gen. XLIX. 13.      <sup>o</sup> 1 Chr. XII. 40.      <sup>p</sup> *pass. supra.*      <sup>q</sup> See the Account of the Syrians. Univ. Hist. B. I. Ch. V. P. 292 & 295. Vol. ii. 8<sup>o</sup>. ed.      <sup>r</sup> Gen. XLIX. 14, 15.      <sup>s</sup> Judg. V. 18. VI. 35, &c.      <sup>t</sup> Judg. V. 17.      <sup>u</sup> Ch. XXVII. 1, 19.      <sup>w</sup> *Nub*, Act. ii. Scen. 1.



it is sufficient to reply, that as the Fish from which this precious Colour was extracted, chiefly abounded on the Tyrian Coasts, it would have been unnecessary to have carried any to vend at that Market. If the Testimony of Josephus should be here alledged, where he says, *ἡμεῖς ποινὴν ἔτε χωρὰν οἰκοῦμεν ὠκεῖον, οὐτ' ἐμπορίας χαίρομεν*,<sup>x</sup> — *We neither inhabit a maritime Country, nor delight in Commerce*; we need only refer to the Objection last mentioned, to shew that his Words in that Place are not to be taken too strictly, and to what he asserts elsewhere (as was before observed) viz. “that about the Town of Ptolemaïs (which was in this Tribe) they had Access to the Sea, and reaped from it all desirable Advantages.”<sup>y</sup> But, to conclude this Point, though it may still be doubtful whether the Zebulunites ever employed themselves in the fore-mentioned Branches of Trade, or not; we have abundant Evidence to conclude that the Prophecy was sufficiently fulfilled by their being placed in a Country answering so exactly to the Description which Moses gives of it.

G A D.

THE four first Lines of this Part relate to a past Transaction, but the four last are prophetic. This warlike Tribe, having applied to Moses for the Country of Sihon, King of the Amorites, and having obtained it, is not improperly here compared by him to a Lion resting after he is satiated with his Prey. Moses seems to commend indirectly their Prudence, in having chosen so large and so good a Tract of Land for themselves, and concludes with reminding them of the Conditions, on which their Grant of it was founded, viz. “That after they had built Cities “for their Wives, their Children and their Flocks, they should lead the “Armies of the Israelites, and not return unto their Houses, until they “had compleated the Conquest of the devoted Inhabitants of Canaan.”

V. xx. BLESSED is GAD WITH A LARGE COUNTRY — ברוך גַּד מֵרָחֵב גַּד [Jerom renders this Place thus, viz. *Benedictus in latitudine Gad*; which seems to be a literal Version of the Text. Though רָחֵב or רַחְבָּה are the most usual Terms for *broad*, and רָחֵב occurs only in this Place, that Objection may not be thought insuperable, if we reflect how common *the epenthetic* י is in the Formation of Nouns; as

<sup>x</sup> Cont. Ap. Lib. I. P. 1335. *Hudf.*

<sup>y</sup> See P. 77.

שְׁבִיל or שְׁבִל *A Path*, אִסְף or אִסָּף *A Collection*, &c. The Words before-mentioned and מְרַחֵב do not signify *Broad* or *Wide* only, but are used also simply for *A large Place*:<sup>z</sup> and that Gad's Portion was *A large one*, will appear to any one who examines it. The Expression here used is exactly parallel to that which we shall see presently, viz. בְּרוּךְ מִבְּנִים אֲשֶׁר *Let Asher be blessed with Children*.

HE HATH RESTED, שָׁכַן is so used in many Places,<sup>a</sup> and signifies moreover, To be at Ease, or To be happy: in this Sense it is very applicable to Gad, and corresponds to the Word *blest* in the preceding Line.

THE SHOULDER, [זֶרֶע] As the Lion seems to be the Subject in this Place, I translate this Word *Shoulder*, as Numb. VI. 19. The Comparison we have here has great Affinity with another which we have seen before:<sup>b</sup> and that this Tribe answered to it, will appear by the Places referred to.<sup>c</sup>

FOR HE PROVIDED, [וְרָאָה] I consider this Line as giving a Reason why Gad is said to be blest with a large Country, and why he is likewise represented as already enjoying Rest. The Particle וְ is not unfrequently thus rendered in our Version:<sup>d</sup> and the Verb רָאָה has the Sense of *choosing* or *providing* in the Places mentioned in the Margin.<sup>e</sup> That Gad was actually one of the first Tribes to which Lands were granted in the Country beyond Jordan, is related at Length in the XXXII Chapter of Numbers; which is a Key to this and the following Verses.

V. xxi. WHEN THERE IN THE DECREED PORTION HE WAS SECURED] The Particle כִּי, which is generally here considered as causal, has reference I think rather to some past Time, and should be rendered *when* or *after that*.<sup>f</sup> The Reason why this Tribe chose the Country of Jazer and Gilead, we are told, was because *it was a Place for Cattle*,<sup>g</sup> in which they greatly abounded, and not because they would be secure in it. And, as Moses had advised them to build Cities for their

<sup>z</sup> Job XXXVI. 16. Ps. CXIX. 43. XXXI. 8. CXVIII. 5. Hof. IV. 16. a Num. IX. 17. Psal. XXXVII. 3, & 27. LV. 6. b Gen. XLIX. 9. c 1 Chron. V. 18. XII. 8, &c. d Gen. XX. 3. 1 Chr. XI. 9. Isai. XXXIX. 1. e 1 Sam. XVI. 1. 2 Kings X. 3. Ezek. XVI. 50. f It is so used Gen. IV. 12. VI. 1. XII. 12, &c. g Num. XXXII. 1.



little ones and Folds for their Sheep, before they went to war with their Brethren over the Jordan, it seems here to be prophesied that they would do so accordingly. I render הלקת מחוקק *the decreed Portion*, as the Word מחקק is used in this Sense.<sup>h</sup> They that suppose that Moses here commends Gad for chusing that Country because he was to be buried in it, seem as much unacquainted with the sacred Chorography and Chronology, as with that great Lawgiver's Modesty. Le Clerc renders ספון *honoured*, from the Chaldee Signification; and observes, *Versions pleræque hic plane carent sensu*, which is true: but the usual Sense of the Verb ספן or צפן, *To lie covered or secure*, seems to express distinctly enough the Security of the Possessions of the Gadites in their fenced Cities,<sup>i</sup> which the Divine Providence protected while they went, according to Agreement, to fight for the other Tribes; and is likewise very descriptive of this Canton, which had the best Barriers of any, viz. three Rivers which nearly surrounded it, besides a Ridge of Mountains.

THEN HE WENT, ויֵּתָא] In this irregular Word (which it is generally supposed should be written ויֵּאֲתָא, with the Chaldee Termination, as Isaiah XXI. 12.) I think that the two last Letters have been transposed by the Negligence of Transcribers, for יֵּאֲתָא, or יֵּאֲתָ (as it is usually contracted,) is the constant future of אָתָא: this Verb may perhaps be considered in a transitive Sense, viz. HE MADE TO COME, or *he led*; which agrees exactly with the Compact they made with Moses; *We ourselves*, said they, *will go ready armed BEFORE THE CHILDREN OF ISRAEL*; <sup>k</sup> and the Event shews that they fulfilled their Promise; for we are told "that the Children of Gad — passed over armed *before the Children of Israel*, as Moses spake unto them."<sup>l</sup> See the Places referred to <sup>m</sup> for the Sense I have given to the Particle in this Place.

THE RIGHTEOUSNESS OF THE LORD AND HIS JUDGMENTS] These two Words צְדָקוֹת and וּמִשְׁפָּטֵי seem to be an Hendyadis, and to convey the same Sense as when joined together; thus מִשְׁפָּט צְדָק *just Judgments*:<sup>n</sup> what these were, the Context plainly points out, viz. the Extirpation of the seven Nations of Canaan, whose Sins, being now fully grown to Maturity, called aloud for the Hand of Justice to root them out, before they spread their baneful Influence farther.

<sup>h</sup> Prov. XXXI. 5.      <sup>i</sup> Num. XXXII. 17.      <sup>k</sup> Ibid.      <sup>l</sup> Josh. IV. 12, 13.  
<sup>m</sup> Gen. III. 5. Job X. 14. Psal. LXXVIII. 34.      <sup>n</sup> Deut. XXVI. 17. Pl. CXIX. 7, 62, 106, &c.

## D A N.

MOSES seems here to prophesy that Part of this Tribe, too closely confined within the Bounds of the Portion originally assigned them, would attack, like Lions, the secure Inhabitants of a Place, the Situation of which he gives them a general Idea of; and thereby intimates that they would form a Colony distinct from the rest of the Danites.

V. xxii. HE SHALL LEAP, or *make Excursions* — ] The Verb זנק, occurring only in this Place, has divided Interpreters between the two Significations of Leaping and Flowing: the first of these is given to it from the *exigentia loci*; and the latter from the Talmud, and from the Chaldee and Syriac Dialects; though in the latter of these זנק signifies also *To throw* or *dart*, in which Sense it may be very applicable to Dan, darting like a Lion on his Prey. But there is no sort of Connexion between the Ideas of *Lion* and *flowing*: neither can Dan be said (according to the Targums) *to have flowed from Bashan*, with any Truth or Propriety: and they that assert that he is compared to a Lion coming down from Bashan, because that Country abounded with Lions, should give some Proof of that Circumstance, and shew moreover why Bashan is rather mentioned than Arabia or Africa. On the other Hand, if we recollect that Moses was at this Time near Mount Nebo, and was here probably giving this Tribe some Intimations of their future Situation, it will, I believe, be allowed, that he could not fix on any Part more convenient for that End than *Bashan*.

BEYOND, מֵן ] I consider this Particle as having the same Sense as in this Instance, viz. וַיֵּחָר מֵן הַמוֹעֵד אֲשֶׁר יָעָדוּ. *But he staid BEYOND the Time appointed him.* °

BASHAN was a large Country to the South of Libanus, belonging to the half-Tribe of Manasseh. This was the most northern Part, at least eastward of Jordan, that was possessed by any of the twelve Tribes, till a Party of the Danites surprized Laish and settled there; which City they afterwards called Dan: hence we meet frequently with the Expression *from Dan to Beersheba*; i. e. the two Extremities, to the North and South, of Palestine. The exact Time when this Expedition was un-



dertaken is not easily fixed : we have an Account of it at the End of the Books of Joshua<sup>p</sup> and Judges ;<sup>q</sup> but in both it is out of its proper chronological Place : it is most probable that it happened during the Anarchy which ensued on Joshua's Death.<sup>r</sup>

N E P H T A L I .

JACOB appears to have promised to the Nephtalites a delightful Country under the Image of a fine spreading Tree ; and here Moses predicts in clear Terms that their Portion would answer to that figurative Description, and withal points out where it would be situated in the Land of Promise.

SATISFIED WITH THE FAVOUR AND BLESSING] By these Words most Interpreters understand the Country afterwards known by the Name of Galilee, a Part of which fell to this Tribe's Lot ; and which is allowed to have been extremely fertile. See what was remarked, on this Tribe and that of Asher, in the other Chapter.

TO THE WEST AND THE SOUTH, יַמָּה וּדְרוֹם ] Le Clerc supposes that the original Reading of this Place was יַם מְרוֹם *The Sea, or Lake, of Merom*, which we find mentioned in Joshua ;<sup>s</sup> and round which the Nephtalites he supposes were settled : But this Conjecture is unsupported (as he acknowledges) by any external Evidence : and the Reading of our Texts may be justified ; for the Town *Laisb* or *Dan*, having been just before hinted at, and the Country of *Bashan* mentioned, it is with reference to these two Places that SOUTH and WEST, I apprehend, are to be understood : for the Nephtalites were situated to the *South* of *Dan*, and to the *West* of *Bashan*. The Word יַם or יַמָּה simply cannot I think be understood of the Lakes of Semechon or Genesaret, but must signify the Mediterranean Sea, which was to the *westward*, as well as all the Country of Nephtali, from Bashan. Le Clerc objects that, It is harsh to say that the Nephtalites would possess THE SOUTH, because the Danites had a Town to the *North*. But, surely, if not only Moses, but Jacob, thought that the Circumstance of the Emigration of the Danites deserved to be predicted so long before the Time, that Objection must vanish. Besides ; it is not improbable that many other Danites, oppressed

<sup>p</sup> Chap. XIX. 47.  
and Calmet *in loc.*

<sup>q</sup> XVIII.  
<sup>s</sup> XI. 5.

<sup>r</sup> See Usser. *Annal. ann. Per. Jul.* 3301.

on the one Hand by the Amorites<sup>t</sup> and invited on the other by the Success of their Brethren and the Goodness of the Country,<sup>u</sup> came soon after to settle in that Neighbourhood; insomuch that the Colony may be supposed to have become in a short Time a Rival to the Mother-Country. And the Reason of Moses's mentioning this Tribe after the other seems to be on Account of their respective Situation. See what was remarked in the preliminary Note to Zebulun and Issachar.

## A S H E R.

MOSES prophesies that the Asherites would be numerous, and wishes that there might always be a perfect Harmony between them and the rest of the Israelites: He tells them that their Country should be very fruitful, but particularly in Oil; he seems, besides, to intimate that they should have the Advantage of Mines; and prays that there might not be wanting a great Number of Men of Valour in their Tribe as long as it existed.

V. xxiv. AND LET HIM BE ACCEPTABLE TO HIS BRETHREN] This may be considered rather as a Wish than a Prophecy: for we do not find that this Tribe ever signalized themselves in particular by such Acts as might ingratiate them to their Brethren. And though this Request might have been made equally in Favour of any of the other Tribes, it may seem here more pertinent, on account of the preceding Line; after which it comes more properly; for their Numbers might have prompted them to have taken up their Arms, upon a slight Provocation, against the rest of the Tribes: Or, rather, this Petition might have been added chiefly with a View that there might be something to answer to the foregoing one, which it does sufficiently; and seems to imply *public*, as the other Petition does *private*, HAPPINESS; and is an Allusion to the Name *Asher*.<sup>w</sup>

LET HIM DIP HIS FEET IN OIL] This figurative Expression is allowed to denote such Plenty, that Oil would be very little regarded in this Tribe, and is like those which we have seen before.<sup>x</sup>

<sup>w</sup> See the Comm. on this Tribe in Gen.

<sup>x</sup> Gen. XLIX. 11.



UNDER THY SHOES let there be IRON AND BRASS] The Word מנעל does not occur in that Form in the Signification of *Shoes*, but always נעל, and therefore the מ must in all Probability be a Preposition, and rendered *under*; as in the Margin of our Bibles: <sup>y</sup> And the Meaning seems to be that in this Tribe there would be Mines of those Metals: But, as this Point is controverted among the learned, those that are not satisfied with this Interpretation may follow the Samaritan, the two Arabic, (viz. those of Saadiah and Erpenius) the Samaritan-Arabic and Persian, Versions, which render this Word *Bars*, or *Bolts*, which it certainly signifies; and understand the whole Expression figuratively, viz. that "they should have strong Barriers to guard their Possessions," meaning by that the Mountains of Libanus and Antilibanus. The preceding Line being expressed in a figurative Sense may perhaps be thought to give some Weight to the Versions before-mentioned.

V. xxv. AND AS THY DAYS] As this is not said of one single Person, but of a whole Tribe, the Signification must be extended so as to be adequate to the Subject; and by *their Days* must be understood AS LONG AS THEY CONTINUE TO BE A TRIBE.

THY MIGHTY-MEN רבין] This Reading of the Samaritan Text is preferable to that of the Hebrew, viz. רבאך; which occurs only in this Place, and whose Signification consequently cannot be ascertained. רבא is nearly akin to רבה, says Le Clerc, and he renders it *Fame*: but it is always used in a bad Sense, viz. for Evil Report, Slander, &c. and this not only in Hebrew, but likewise in Chaldee, Syriac and Arabic. But רבים may be rendered *Mighty-Men*,<sup>z</sup> or *Multitudes*.<sup>a</sup> I prefer the first of these two Significations, because the latter is already sufficiently expressed in the first of these five Hemistichs.

EACH of the five Hemistichs which we have been examining contains either a Wish, or a Prophecy. The Wish, expressed in Line the second, has already been considered. The Predictions, though four in Number, shall be treated of under the three following Heads; viz. That this Tribe would have (1<sup>o</sup>.) a numerous Posterity, and a great Number of

<sup>y</sup> And in Nold. Art. 18.      <sup>z</sup> Job XXXII. 9. XXXV. 9. Pl. LXXXIX. 50.  
<sup>a</sup> Exod. XXIII. 2. Pl. XCVII. 1. CIX. 30.

Men of Valour; 2°. — abundance of Oil; and 3°. — Mines of Iron and Copper.

1°. In regard to the first Point: The whole Number of this Tribe going out of Egypt amounted only to 41,500;<sup>b</sup> at which Time no less than seven of the other Tribes were more numerous: But, when they were again numbered in the Plains of Moab, they had increased to 53,400;<sup>c</sup> and were exceeded in that respect but by four Tribes: Most of them decreased in the Wilderness on account of their Rebellions; but this Tribe was that which multiplied the most during that Interval. This Capitation happening in all Probability but a few Days before Moses's Death,<sup>d</sup> he may seem to have had regard in the Words here spoken to their past, as well as future, Increase. A little before David's Reign we meet with 26,000 PRINCES of this Tribe, all *choice and mighty Men of Valour*:<sup>e</sup> and if little Benjamin, who not three Centuries before was reduced to 600 Men only,<sup>f</sup> was able at this Time to bring into the Field of Battle 57,434 good Soldiers, the least, I think, we can suppose Asa had then is 100,000. And, lastly, among the Bands, "which came armed to Hebron, to turn the Kingdom of Saul to "David," we find only one of the Tribes which sends out a greater Number than this did;<sup>g</sup> and it should be remembered that it was one of the most distant from the *Rendezvous*. After this Time I find no *data* in Scripture from which any Argument can be drawn: but let the Jewish Historian supply the rest: He informs us that Hecataeus the Abderite, (who was not only a Philosopher, but a good Historian,) wonders at the extraordinary Populoufness of the Jews, notwithstanding their frequent Emigrations, intestine Commotions and civil Wars: but yet he solves in some measure this Problem, by saying that their Country was *the best and most fruitful of any*.<sup>h</sup> Josephus himself observes in relation to both the Galilees, (the upper of which chiefly belonged to this Tribe;) that, *τηλικαυται ουσαι το μεγαθυ, και ποσους εθνεσιν αλλοφυλοις κεκυκλωμεναι, ΠΡΟΣ ΠΑΣΑΝ ΑΕΙ ΠΟΛΕΜΟΥ ΠΕΙΡΑΝ ΑΝΤΕΣΧΟΝ. ΜΑΧΙΜΟΙ ΤΕ ΓΑΡ ΕΚ ΝΗΠΙΩΝ, ΚΑΙ ΠΟΛΛΟΙ ΠΑΝΤΟΤΕ ΓΑΛΙΛΑΙΟΙ, ΚΑΙ ΟΥΤΕ ΔΕΙΛΙΑ ΠΟΤΕ ΤΟΥΣ ΑΝΔΡΑΣ, ΟΥΤΕ ΛΕΙΠΑΝΔΡΕΙΑ ΤΗΝ ΧΩΡΑΝ, ΚΑΤΕΣΧΕΝ. &c.* and for this he gives the same Reason as Hecataeus.<sup>i</sup>

<sup>b</sup> Num. I. 41.  
3262. *per. Jul.*  
23, &c.  
iii. P. 1120. Hudf.

<sup>c</sup> *ib.* Ch. XXVI. 47.

<sup>e</sup> 1 Chr. VII. 40.

<sup>h</sup> *cont. Ap. Lib.* I. *Seet.* 22. P. 1348.

<sup>d</sup> Usher's *Ann. Æt. Mun.* 4<sup>ta</sup> ann:

<sup>f</sup> Judg. XX. 47.

<sup>g</sup> 1 Chr. XII.

<sup>i</sup> *De bel. Jud. Lib.* III. *Cap.*



20. That Asher's Portion was very fertile in *Corn, Wine, Oil, &c.* has been shewn before :<sup>k</sup> And I shall only add in regard to the *Oil* here promised, that during a *Famine of three Years and a half*,<sup>l</sup> when the Prophet Elijah wanted Sustenance, he was directed by the Holy Spirit to go to a poor Widow's at *Sarepta*, in whose House he was supplied with *Bread and OIL*.<sup>m</sup> The Inference from this Circumstance is very obvious.

30. THE MINES, which seem here promised to this Tribe, agree with what Moses had before asserted, in his Description of Palestine: viz. that "it's Stones would be *Iron*, and of whose Hills one might dig "*Brass*."<sup>n</sup> But, say some, the Silence of sacred and prophane Authors, who treat of this Country, makes it very dubious whether there were any Mines in that Country; if a Conclusion to the contrary is not thence to be drawn. In answer to this Objection it ought to be observed, that, though this Circumstance were not expressly mentioned by any Author whatever, this ought not to discredit Moses's Promise; because as Pliny observes, "*Iron*, the best and the worst Instrument of Life, is "so common, that it is to be found in almost all Countries:" *Ferri metallæ*, says he, *ubique propemodum reperiuntur; minimaque difficultate cognoscuntur*;<sup>o</sup> and again, *metallorum omnium vena ferri largissima est*.<sup>p</sup> The same Observation will hold in some measure in relation to *Copper*; for, next to Iron and Lead, it is the most common of all Metals: so that it is not surprising if Authors, who have not professedly undertaken to give a natural History of this Country, should omit taking Notice of these Mines. Besides, Moses had declared that "Israel should not lack any "Thing in Palestine;"<sup>q</sup> which he would never have said, had he not been sure previously that all the Necessaries of Life, at least, were to be found in it. Again, as Iron and Brass are frequently represented as being *common* in this Country,<sup>r</sup> and it is *nowhere* I believe, intimated, but in the Instance which shall be mentioned presently, that these Metals *were imported*, it is more than probable that they were extracted from their own Mines; particularly as they never (as far as I can remember,) are distinguished by the Name of the *Place* from which they came, as *Gold* from OPHIR. Farther, Asher's Portion, as it extended itself to the *Libanus* and *Antilibanus*, was for that Reason the *best situated* for Mines;

k In the prec. Parag. and in the Rem. on this Tribe in the other Chap. l Luke IV. 25. m 1 Kings XVII. 9, &c. n Deut. VIII. 9. o Nat. Hist. Lib. XXXIV. Cap. XIV. Vulg. XLI. Delp. p *Ib. sed Cap. XLIII. Delp.* q Deut. VIII. 9. r Josh. XVII. 16. XXII. 8. Judg. I. 19. IV. 3. 1 Sam. XVII. 7, &c.

and therefore we might expect to find some there if any where. We read accordingly that David brought from divers Cities bordering on these Mountains great Quantities of *Brass*; which, doubtless, had been extracted from their Bowels.<sup>s</sup> *Dan*, who was contiguous to this Tribe, traded with Tyre in *Iron*;<sup>t</sup> and *Asher* is represented as being much engaged in a commercial Life.<sup>u</sup> The *Artificer* whom Hiram King of Tyre sent to Solomon to work in Silver, *Brass*, *Iron*, &c. was by his Mother's Side of the Town of *Dan*;<sup>w</sup> which Place, it is well known, bordered on *Asher* and *Nephtali*; whence it is that he is said in another Place to have been of the last-mentioned Tribe.<sup>x</sup>

These Deductions from Scripture receive some Light from human Authorities. *Sarepta* (צִרְפָּת) before-mentioned, a Town of this Tribe, is allowed to have received its Name from the Verb צִרְף *To assay* Metals.<sup>y</sup> Pliny says that Gold, and the Method of fusing it, was discovered by Cadmus the PHOENICIAN;<sup>z</sup> and though he attributes the Invention of making *Brass* to the Cyprians, Snellius<sup>a</sup> and Hyginus<sup>b</sup> both assert that CADMUS has an undoubted Right to that Honour; which, I think, is the more probable as the *Calamine* is hardly known in the Classics by any other Name than that of *Cadmia*. And, to conclude with what is generally regarded as the most cogent Argument on this Subject, Eumæus, the *Sidonian*, is introduced by Homer saying,

Εκ μὲν Σιδωνος ΠΟΛΥΧΑΛΚΟΥ εὐχομένη· εἶναι.<sup>c</sup>

## THE CONCLUDING SONG.

MOSES having made an End of declaring to each Tribe some of the particular Circumstances, which would distinguish them from the rest; and having prayed for their respective Prosperity, as far as the Holy Spirit suffered him consistently with the Divine Decrees, now concludes the whole with a general Benediction.

<sup>s</sup> 2 Sam. VIII. 8, 10. and, 1 Chron. XVIII. 8, 10.

<sup>t</sup> Ezek. XXVII. 19.

<sup>u</sup> Judg. V. 17.

<sup>w</sup> 2 Chron. II. 14.

<sup>x</sup> 1 Kings VII. 14.

<sup>y</sup> See Boc.

*Phaleg. Lib. IV Cap. XXXV.*

<sup>z</sup> *Lib. VII. Cap. LVI. vulg. LVII. Delph.*

<sup>a</sup> *Lib.*

*de re numm. Pag. 6.*

<sup>b</sup> *Fab. 274. V. Hard. in loc. Plin. cit.*

<sup>c</sup> *Odyf. Lib. XV.*

v. 424.



This beautiful Ode begins with representing God Almighty, who had vouchsafed to become the tutelary Deity of Israel, as being far superior to any local Gods; for the Heavens and all the Creation obeyed Him: And though He was so high exalted, yet He condescended to assist them, and humbled Himself so far as to reside among them in Symbols; that they might be satisfied that they were under His more immediate Care. God is next described as the Leader of the Armies of His chosen People; and, after having openly declared His Approbation of their Valour, He puts them in Possession of the Enemy's Country: A Country, in which they would live separate from the rest of the World, and might rest secure under His Protection, without soliciting any foreign Aid; a Country moreover remarkable for its excellent Fountains, and fruitful Dews and Showers; and abounding in all manner of Corn, Wine, *and Oil*. Here Moses, unable to conceive greater Blessings, or more transcendent Mercies for any Race of Men, breaks out into pathetic Exclamations, reminds them of their inexpressible Happiness and peculiar Privileges, in being the Subjects of an Almighty LORD: And, as he knew them to be a rebellious People, too forgetful of God's Goodness, he concludes the whole with repeating that, as God was their Friend, their Patron, and Protector, they might rest assured, that they would conquer their Enemies, and triumph in the Possession of their Land.

V. xxvi. JESHURUN] I render this Word in the vocative Case; for otherwise we have no Subject, to which the Pronouns of the second Person can relate. See the Remark on Verse 3.

RIDING ON THE HEAVENS] Though the Verb רכב has generally the Preposition על or ב after it, it is likewise construed without either. <sup>d</sup> The supreme Being is frequently described as *riding on the Skies; making the Clouds His Chariot, and the Winds His Ministers*: in condescension to the gross Conceptions of a carnal People, who were unable to consider the Attributes of the Lord JEHOVAH abstractedly.

TO THY HELP, בעורך, or *for the sake of thy help*.] The Particle ב has not unfrequently that Sense; thus, ברחמך הרבים לא עשיתם כלה, *FOR thy great Mercies SAKE, thou didst not utterly consume them.* <sup>e</sup>

<sup>d</sup> 2 Kings IX. 18, 19.

<sup>e</sup> Neh. IX. 31. See also Dan. IX. 7, &c.

HIS EXCELLENCY, גִּאֲוָה or גִּאֲוֹן, when applied to God, signifies His Magnificence or Majesty, and, when applied to Man, as in the last Verse of this Ode, it means His Superior Honour or Virtue.

V. xxvii. Thou art THE HABITATION, [מְעוֹנָה] The Antecedent to this Word is, I imagine, Jeshurun, mentioned in the preceding Verse; and it is considered here as if it was in regimen by many of the ancient Versions; whence it is not improbable that it was originally in that Form. God is frequently said in Scripture to have His *Habitation* among the Israelites; sometimes in JERUSALEM, and sometimes in SION, and He had at that Time *His Dwelling* (if I may use the Expression,) *among them*; hence the Israelites are called the HABITATION OF JUSTICE.<sup>f</sup>

AND UNDER HIS EVERLASTING ARMS] The Samaritan Text and Version read here אֶתְּנִי אֶתְּנִי and אֶתְּנִי אֶתְּנִי HIS *Arms*; and the Samaritan-Arab. and Saadiah's Version, though they paraphrase, yet retain the Affix; thus the first *Under HIS Providence is the World*, and the latter, *ومن توده ملوكي العالم And under HIM are the Kings of the Earth*. The Want of a Pronoun in the Hebrew Text has much perplexed Interpreters in this Place, and our Version of it (viz. *Underneath are everlasting Arms*;) is scarcely intelligible. In Erpenius's Mauritanian Version the Word זְרָעוֹת is taken in a figurative Sense; viz. *من تحت قوة العالم, And under POWER is the World*.

HE HATH DESTROYED] Though the Reading of the Hebrew Text in this Place is a very good one, the Samaritan nevertheless appears to me better, when connected with the next Word וַיִּשְׁכֹּן, as I have done: because the Sentiment seems thereby rendered more sublime; it being the End of the Means before-mentioned. God having been represented in this Ode as coming down from Heaven to dwell among the Israelites, and to assist them in driving the Enemy before them, He is here introduced as declaring of them, *that, because they had executed His Command of destroying him, they shall therefore certainly be put in Possession of his Land*: Whereas according to the common Interpretation they have here only a Commission given them to destroy the Enemy. The speaking

<sup>f</sup> Jer. XXXI. 23.



of the Action as already past cannot be made an Objection, as it is well known that this Mode of Expression when it relates to future Events is very common in the Prophets; and as to the Change of Persons, the third may as well begin here as at the Words immediately following.

V. xxviii. ISRAEL IS ALONE IN SAFETY] The Verb בָּרַךְ signifies To live *alone*, and I suppose its Signification may be extended to Living SEPARATE, as in Arabic; see ب. The Israelites were separated from the rest of the World by their peculiar Institutions, religious and civil: and they were sufficiently secure under the Theocracy without entering into Leagues, offensive or defensive, with any Power. What is here said seems to be an Allusion to that Part of Balaam's Parable or Prophecy, where he says, *Lo, the People (Israel) shall dwell ALONE, and shall not be reckoned among the Nations.*<sup>g</sup> Upon which Words Philo thus paraphrases, μονῶ κατοικησει μη συναριθμημενος ἑτέροις ἐθνεσιν, ου κατα τῶν ἀπεκληρωσιν καὶ χωρὰς ἀποτρύχω, ἀλλὰ κατα τῶν τῶν ἐξαιρετῶν ἐθνῶν ιδιοτητα, μη συναναμιγνυμενων ἄλλοις εἰς τῶν τῶν πατριῶν ἐκδιαίτησιν.<sup>h</sup>

THE FOUNTAIN OF JACOB, עֵין יַעֲקֹב] Among the various Explications of these Words, this seems to be the best; for *Fountain* is manifestly opposed to *Dew*: and the Expression, *The Fountain of Jacob is upon a Land of Corn, &c.* implies that THE LAND (of Promise or) OF JACOB IS A LAND OF FOUNTAINS, OF CORN, &c. according to the Description of it.<sup>i</sup>

AND OIL] Though neither of our Texts, or any MSS. which I have seen, read at present וַיִּתֵּן, I think it nevertheless highly probable that it was written by Moses: for how else can we account for this Word *μῆδος* and *Oil*, in the Syriac, which in general is known to be a very faithful Version? No little Weight may be added to its Authority in this Instance from the following Texts, all which describe the Land of Promise; viz. — “Wells digged, which thou diggedst not, Vineyards, and OLIVE-TREES, which thou plantedst not.”<sup>k</sup> — “A Land of *Wheat* and *Barley*, and *Vineyards*, of OIL-OLIVE &c.”<sup>l</sup> And lastly — “Thou shalt carry much *Seed* into the Field” —; “Thou shalt plant *Vineyards*” — “Thou shalt have OLIVE-TREES throughout all thy Coasts.

g Numb. XXIII. 9. h De Vit. Mos. Lib. I. P. 645. Ed. Francf. i Deut. VIII. 7, &c. k Deut. VI. 11. l Ch. VIII. 8. m XXVIII. 38, 39, 40.

AND HIS HEAVEN SHALL DROP DOWN DEW] Thus Moses called *the Air* of the Land of Promise, in speaking to the Israelites, *THY Heaven that is over thy Head*, And in another part of the same Chapter, *The Lord shall open unto thee His good Treasure, the HEAVEN to give the RAIN unto thy Land.*

V. xxix. O HAPPY ISRAEL] The six following Lines answer to the seven first: God is there said to have none like Him; so is Israel, here: He is superior to all created Beings, because they obey Him; these are superior to other Nations, because He has saved them: In both Places they are represented as being under His particular Providence; assisted by Him in conquering their Enemies; and admitted by Him into their Country. *Quære* therefore whether this Song might not have been penned with a View, that it might be sung in different Parts; (as they seem calculated for a Chorus, accompanied with Timbrels, or other Music;) viz. the first Part to be sung by the Men, and the other by the Women; as was done in that Song which celebrates the miraculous Passage of the Israelites through the Red-Sea. °

\* \* \* .] I suppose that the Word *אשר* has been omitted by Negligence; for it seems rather more wanting in this Place than in the Beginning of the next Line.

SHALL SUBMIT THEMSELVES] The Verb *כחש* besides the Signification of *Denying or Concealing the Truth*, signifies also *To submit one's self*, and is accordingly thus rendered in many Places *p* by our Translators, and I think it should be so here.

HIGH PLACES] Though *במות* generally denotes such high Places as were appropriated to the religious Rites of Idolaters; it is likewise used for *Intrenchments*, or *Fortifications* on Eminencies, which seems to be the Sense of it here. See the References, *q* where the Chaldee Paraphrase constantly renders *במות* by *בית תוקף* *A fortified Edifice.*

*m* Deut. XXVIII. 23, 12.  
44. LXVI. 3. LXXXI. 15.

° Exod. XV. *p* 2 Sam. XXII. 45. Ps. XVIII.  
*q* 2 Sam. I. 19, 25. XXII. 34.



THE APPENDIX. NUMB. I.

A DISSERTATION ON THE PRECEDING PROPHECIES.

THE SYNOPSIS.

- [i.] *The Prophecies briefly compared (1°.)* with THE ABRAHAMIC COVENANT; (2°.) *with OTHER PARTS OF SCRIPTURE; and (3°.)* with EACH OTHER. [ii.] *Their principal Object (THE LAND OF CANAAN) viewed in different respects:* (as 1°.) *WHY IT WAS FIXED UPON FOR THE DESCENDANTS OF ABRAHAM:* (2°.) *WHAT RIGHT THEY HAD TO IT:* (3°.) *WHY THEY WERE NOT PUT IN POSSESSION OF IT SOONER; and (4°.)* HOW THE DIVISION OF IT BY LOT WAS CONSISTENT WITH THE PROPHECIES. [iii.] THE IMMEDIATE CAUSES OF THE ASSIGNMENT OF EACH DISTINCT LOT *considered* (1°.) *in general; and (2°.)* *in particular with regard to* THE TRIBE PECULIARLY SEPARATED FOR GOD'S SERVICE: (3°.) *WHY THE PRIESTHOOD WAS LIMITED TO ONE FAMILY.* [iv.] THE IMPARTIALITY *of the Patriarch and Lawgiver to those who are the SUBJECTS of the Prophecies inquired into.* [v.] *The Objections ((1°.)* THAT THE PROPERTY AND PRIVILEGES OF THE COMMUNITY WERE UNEQUALLY DISTRIBUTED, *and (2°.)* THAT THE LAND OF PROMISE DID NOT IN FACT CORRESPOND WITH THE PROPHETICAL DECLARATIONS,) *examined at large.* [vi.] *The Conclusion drawn, THAT THE PROPHECIES ARE TRUE.*

[i.—1°.]

THE Prophecies of Jacob and Moses may be considered as containing the Substance of the Abrahamic Covenant; and, as this is the Foundation on which they are established, it may not be improper to examine its Nature in general, before we compare it with these Prophecies.

A Faith manifested by Works, in an idolâtrous Age, was the Motive which induced the Almighty to enter into Covenant with the great Patriarch. God's Design in this Act was to reward Virtue in an eminent manner; by conferring Blessings, not only on Abraham, but through him on *all Men*: Hence REWARDS are the *only* Sanctions which are expressly

expressly annexed to this Covenant. God, on His Part, stipulates in it to grant to this righteous Person himself, to his Seed after him, and to the whole Race of Adam in due Time, extraordinary Blessings, both temporal and spiritual. On the other side, the Covenant, according to the strictness of the Letter, required of Abraham and his Descendants, who were to enjoy the temporal Part, the Observance *only* of A POSITIVE RITE. This external Sign was evidently intended to be a *perpetual Memorial* of the Covenant; to be a *Pledge* to his Posterity, that they were the immediate Heirs of the Promises made to their great Ancestor; to be a *Characteristic*, which might induce his adopted Offspring to search into the Cause of this peculiar Covenant; and to be a *Token* to them, that through the chosen Nation, they were *all in like manner* to be blessed. What God had promised could not fail of Execution; and it was morally impossible that Man should totally neglect the Practice of the Means of so gracious Blessings. The grand Objects of this Covenant were therefore not contingent. Whatever the Conduct of the Israelites might have been, they *must* have inherited the PROMISED LAND; they *must* have been NUMEROUS; and *of them, as concerning the Flesh, CHRIST MUST have come*. But, this Covenant being made with free Agents, we shall discover, if we weigh it attentively, that there were some *general Duties* deducible from, and consequently *certain Penalties* implied in, its very Nature: and that the *Extent* and *relative Goodness* of some of the Promises, and perhaps also the *particular Time* and *Manner* of other of them, depended on the *Degree of Virtue* among the INDIVIDUALS descended from that great Patriarch. It appears then that the Promises of the Abrahamic Covenant, though all delivered in an absolute form, were, some of them, *conditional*; and others, *partly absolute and partly conditional*.

Only the absolute Promises of the Covenant can well be compared with the Prophecies which we are now examining: and a very great Agreement may be perceived. Some of these are personal; and, as they may be taken either of the Patriarch singly, or of his Posterity collectively, are not found in any particular Part of these two Prophecies; but they may be traced in their aggregate Sum, or will be met with, in direct Terms or by Implication, in the general Benediction (viz. in the preliminary and concluding Songs) of Moses: Of this sort are the following, That *Abraham's Name would be great*; <sup>a</sup> That *he would be a Blessing*, <sup>b</sup> and

<sup>a</sup> <sup>b</sup> Gen. XII. 2.



a great Nation: <sup>c</sup> and that God would bless them that blessed him, and curse them that cursed him. <sup>d</sup> But it ought to be observed, with regard to the Patriarch's Offspring, that these solemn Engagements, particularly the last, notwithstanding that they were necessarily to be fulfilled, depended chiefly, as to their Mode, on their Virtue, as a Nation. And

There are other Promises, which, though absolute in regard to Abraham, were yet conditional as to *particular Branches of his Family*, till the Prophecies fixed them: such are these, That *in him, or in his Seed, all Nations would be blessed*; <sup>e</sup> And that *Nations and Kings would come from him*. <sup>e</sup> Now we may see Declarations nearly parallel to these in the Parts of the Prophecies <sup>f</sup> which regard those two Tribes which had the Happiness, not only of being both vested with *the Sovereign Authority*, but also of being the most *numerous* of all the rest: to One of which this last Blessing was more remarkably peculiar, while the other might glory in the Prospect of having *the Messiah* lineally descended from that Patriarch who first gave Name to their Tribe, and afterwards to the whole People. But

As our two Prophets evidently intended to sketch out only those Events which *were to be* remarkable and peculiar in the future History of the several component Parts of the political Body of Israel, it would be in vain to seek Footsteps of those Promises in the grand Covenant, which, though made to Abraham without restriction, appear nevertheless to have been established on some *supposed* Conditions. Where, for instance, God informs him, that *He had given unto his Seed all the Land FROM THE RIVER OF EGYPT UNTO THE GREAT RIVER, THE RIVER EUPHRATES*; <sup>g</sup> or, (as it is declared elsewhere) *FROM THE RED SEA EVEN UNTO THE SEA OF THE PHILISTINES*, “and “*from The Desert unto The River* :” <sup>h</sup> there we see that God expressly stipulates thus; *IF thou wilt indeed obey his Voice*; (viz. “of my Angel, “whom I shall send before thee, to bring thee unto the Place which “I have prepared,”) *THEN I will be an Enemy unto thine Enemies*, &c. <sup>i</sup> If therefore the Israelites never extended their Conquests so far as to be Masters of ALL THAT TRACT OF COUNTRY *from the Mediterranean Sea to the River Euphrates, and from Egypt and Arabia to Syria*, it was *their own Fault*: God had given it them, and had frequently promised

<sup>c d e</sup> Gen. XII. 2, 3.      <sup>e</sup> Chap. XVII. 6. 16. XXII, 18.      <sup>f</sup> See Ver. 10. and 25. of the first; and 15. and 16. of the latter.      <sup>g</sup> Gen. XV. 18.      <sup>h</sup> Exod. XXIII. 31.      <sup>i</sup> *Ib.* Ver. 20 ---- 2. See also Ps. LXXXIX. 25 to 34.



them His Assistance in expelling the Inhabitants of those Parts: but they chose to permit a great Number of this devoted People to dwell among them, "with whom they mingled, and learned their Works:" and these deservedly proved the Source of the greatest Calamities which befell them.

Sensible of this Fact, Sceptics<sup>k</sup> have availed themselves of this Objection to the Abrahamic Covenant: and their Answerers,<sup>l</sup> by not attending to this Truth, have not been happy in giving full Satisfaction. For they assert that, in David and Solomon's Reigns, Abraham's Descendants were in full possession of the whole Land which God had given him: but this is an Error; for they never drove out, from the maritime Parts, THE PHOENICIANS, who were undeniably *Canaanites*.<sup>m</sup> And those two Kings could not, I think, be justified in making Leagues of Friendship with Hiram King of Tyre, consistently with God's Commands.<sup>n</sup>

The general Deduction, then, from the whole, is, that Abraham's Descendants enjoyed at *no Time* the Promises of the Covenant *in their full Extent*; because they were never sufficiently virtuous: But, had their Progress in Wisdom been proportionate to their superior Advantages, they must have tasted of the most compleat Happiness on Earth; and, instead of being, (as they were at last,) *the By-word and the Reproach*, they would have been THE ENVY AND THE GLORY, of all Nations.

[i—2.) As the principal Residence of Abraham had been Canaan since he had been called from his Kindred in Mesopotamia; and by having travelled over all that Country, he was sufficiently acquainted with its Nature and Qualities, any other Description than the general one, which related to its Limits, would have been unnecessary.

Isaac, in blessing Jacob, alluded doubtless to the Country they then inhabited; for he uses nearly the same Expression as Moses does, when he blesses *in general* the Sons of the latter of these Patriarchs: The one says, "God give thee *the Dew of Heaven, and the Fatness of the Earth; and Plenty of Corn and Wine*: Let the People serve thee, and Nations bow down to thee: be Lord over thy Brethren; and let thy Mother's Sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that bleisseth thee." The other declares that "The Fountain

<sup>k</sup> See Mor. Phil. Vol. ii. P. 75.  
<sup>Phaleg</sup> Lib. iv. Cap. 34.

<sup>l</sup> Leland Vol. ii. P. 158.

<sup>m</sup> See Bochart's  
<sup>n</sup> Deut. VII. 1, 2. Psal. CVI. 34.



“ of Jacob is upon a Land of CORN AND WINE,” and that “ HIS HEAVENS WOULD DROP DOWN DEW:”<sup>o</sup> and, addressing himself to the whole Congregation of Israel, adds, *God will thrust out the Enemy from before thee, who will be subject unto thee; and thou shalt tread upon his high Places.*<sup>p</sup> But though these Benedictions are far from being unlike, yet perhaps a more particular Likeness of what Isaac foretold may be traced in some Parts of our two Prophecies. Jacob transfers one great Part of the Blessing he had received from his Father to one of his Sons, where he says, that HIS BRETHREN WOULD PRAISE HIM, and that HIS FATHER’S CHILDREN WOULD BOW DOWN TO HIM; THAT THE SCEPTRE WOULD NOT DEPART FROM HIM, &c.<sup>q</sup> and he seems to bestow as much as he can of the remaining Part to another Son, when he prays *God to bless him with BLESSINGS OF THE HEAVEN above, and BLESSINGS OF THE DEEP lying beneath;*<sup>r</sup> which Moses more fully explains, by adding to the Blessing of the same Patriarch, that *he would enjoy the chief Things of the eternal Mountains, and the precious Things of the everlasting Hills, and the PRECIOUS THINGS OF THE EARTH AND ITS FULNESS,*<sup>s</sup> &c. It may farther be observed, that that Patriarch, who had *the chief Command* conferred on him by his Father, had likewise a Promise of A GOOD COUNTRY;<sup>t</sup> and the other, who inherited *the largest and best Portion of the Land*, had it suggested to him, that he should enjoy NO SMALL DEGREE OF POWER.<sup>u</sup>

The Promises made at various Times to the Israelites in the Wilderness answer likewise to the last solemn Declarations of their Father and great Leader. We find it frequently asserted in the Pentateuch that Canaan would be *a good and large Land, flowing with Milk and Honey;*<sup>w</sup> *abounding with Brooks, Fountains, Depths (or Lakes;) and with Wells (digged by others;)* that it would produce in *great Plenty Wheat, Barley, Wine, Oil, Figs, and Pomegranates;* that *Metals would be found in its Hills;* and, in short, that *the Israelites would not lack any Thing in it.*<sup>x</sup> The Particulars of these Promises are all expressed in some Part or other of the Prophecies relating to the twelve Tribes: thus, it is predicted of Judah that he should have ABUNDANCE OF WINE AND MILK;<sup>y</sup> and

<sup>o</sup> Gen. XXVII. 28, 29.      <sup>p</sup> Deut. XXXIII. 28, 29.      <sup>q</sup> Gen. XLIX. 8, 10.  
<sup>r</sup> Ver. 25.      <sup>s</sup> Deut. XXXIII. 15, 16.      <sup>t</sup> Gen. XLIX. 11, 12.      <sup>u</sup> Ver.  
26. and Deut. XXXIII. 16, 17.      <sup>w</sup> Exod. III. 8, 17. XIII. 5. Lev. XX. 24. Num.  
XIII. 27. XIV. 8, &c. &c.      <sup>x</sup> Deut. VIII. 7, 8, 9. XI. 10, 11.      <sup>y</sup> Gen.  
XLIX. 12.



of Asher, that his Lot would be remarkable for its MEAT or BREAD; for its OIL, IRON and BRASS:<sup>a</sup> or they are implied in the *Favour and Blessing of the Lord*,<sup>b</sup> &c. or, lastly, they are couched under some Image, as that of *a fine spreading Oak*.<sup>c</sup> ‡

a Gen. XLIX. 20. and Deut. XXXIII. 24, 25.      b Ver. 23.      c Gen. XLIX. 21.

‡ It is not only *the Land of Canaan* which is described throughout the Writings of Moses in an uniform manner, but the Characters of the same *Persons* are similar in all the Prophecies contained in them. Though this Point is not immediately connected with our present Inquiry, as it may be of some Use, I shall not pass it over in Silence.

A Prophet called forth from among the Heathens foretells of the Israelites exactly the same Truths as their own *Men of God*: for Jacob and Moses draw out, as it were, at full Length, the very same Portrait of *The Desire of all Nations*, and of *The peculiar People of the one true God*, as Balaam's Prophecy exhibits in Miniature. The Prophet of Midian uses exactly the same Words<sup>1</sup> which God spake to Abraham,<sup>2</sup> and to Isaac through Jacob:<sup>3</sup> and in his Parables (as they are called,) we trace the whole of the unconditional Part of the Abrahamic Covenant; either as it had respect to the *promised Land*, to the *Fruitfulness of his Offspring*, or to the *Birth of the Messiah from it*.<sup>4</sup> We may observe that Balaam's figurative Description of Palestine answers in general to the plainer Account of Moses; and that both he and Jacob, when they raise their Voice to the prophetic Tone, might almost seem to have copied after him: thus, what this latter says of Israel under the Image of A LION,<sup>5</sup> Jacob had before applied to Judah in Terms almost parallel.<sup>6</sup> The Expression *The Sceptre shall not depart from Judah, nor a Leader from between his Standards*,<sup>7</sup> might have been imagined alluded to in THE STAR WHICH SHALL COME OUT OF JACOB, and in THE SCEPTRE WHICH SHALL RISE OUT OF ISRAEL.<sup>8</sup> And, if Jacob fixes the Duration of that Sceptre to the Advent of Christ, Balaam may perhaps be thought to predict that Period with no less Exactness: "Ships (says he) shall come from the Coast of *Chittim* and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever;"<sup>9</sup> i. e. "THE ROMANS, will come from far in Ships and reduce to Captivity both the Assyrian Empire and THE HEBREW NATION; and will TOTALLY SUBVERT THE CONSTITUTION OF THE LATTER, WHO SHALL THENCEFORTH NO MORE EXIST AS A DISTINCT PEOPLE." Again; Jacob paints *Joseph* as A BULLOCK feeding near a *perennial Spring*; and Moses, describing the *numerous Progeny* of the same Patriarch's Sons, says, in Allusion to that Emblem viewed in a different Light, that *their Horns are the*

<sup>1</sup> Numb. XXIV. 9.      <sup>2</sup> Gen. XII. 3. XXVII. 29.      <sup>3</sup> Numb. XXIV. 5, 6, 7, 8, 9.      <sup>4</sup> Ch. XXIII. 24. and XXIV. 9.      <sup>5</sup> Gen. XLIX. 9.      <sup>6</sup> Ver. 10.  
<sup>7</sup> Numb. XXIV. 17.      <sup>8</sup> Ver. 24.



The Prophecies of Jacob and Moses being then found, each of them respectively, agreeable to other Places of the Pentateuch, might hence seem likely to agree one with the other.

[i — 3°.] THE Prophecies delivered by Jacob and Moses have in common one general Subject and Object; and we shall find no small degree of Similitude between their several corresponding Parts: they will not indeed appear at first Sight so exactly parallel *to each other*, as they were both of them found to be relatively to *Balaam's Parables*; and that probably for these Reasons, because they were delivered at a greater Space of Time from each other, than either of them was from the Revelation communicated to the World by the Prophet of the Gentiles; because a greater degree of Evidence for the Conviction of the Israelites, that what he announced was dictated by their Lord Jehovah, was necessary than in the other Cases; and, in short, because Balaam dwells only on general Topics, whereas Moses descends to many Particulars, if not unknown to, at least not touched upon by, Jacob. But still the attentive Reader will discover in the Subject before us such a Resemblance, as is generally observed in the common Offspring of the same Parent: he will find that the Predictions of our two Prophets *generally agree* one with the other; or that, where they do not agree, a satisfactory Reason for the Difference may be assigned.

There is the most exact Similitude in Words and Sentiment in the Blessing conferred on JOSEPH: it is the longest Part of any in the two

*Horns of Rhinoceroses: with them they shall gore the Nations, and in like manner the Ends of the Earth.* And, if we once more consult Balaam's Prophecies, we shall see not only the same Thoughts, but some of the Words we have now quoted: for thus he represents Israel, *HE SHALL POUR OUT THE WATER OUT OF HIS BUCKETS, AND HIS SEED IN MANY WATERS: HE SHALL EAT UP THE NATIONS HIS ENEMIES, AND SHALL BREAK THEIR BONES, AND PIERCE THEM WITH HIS ARROWS.* And, farther, if the Patriarch had not been prior in Time to this Gentile Prophet, some probably would have asserted that he had borrowed from this latter Expression the Idea of placing Joseph on the Walls of a Fortrefs, *repelling with the superior Force of his Bow the Attacks of his Assailants*; or, lastly, that he had had in his Eye this other Part of the same Description. — *And his King shall be higher than Agag, and his Kingdom shall be exalted*: where Moses follows him precisely in the Words, *viz. The Blessings shall be on the Head of Joseph, and on the Crown of the Head of the Prince of his Brethren.*

Pro-

Prophecies; and, if it is not throughout *exactly similar*, it is in some Verses *the very same*. We see plainly an Allusion to the same general Points in what both the Patriarch and Lawgiver predict of *Zebulun* and *Issachar*, *Dan* and *Gad*, *Asher* and *Nephtali*. We may investigate Jacob's Curse of his two elder Sons in what Moses denounces against *Reuben* and *Simeon*, and trace, in the general Scope of the two Blessings bestowed on *Judab*, no small Affinity. Where any of these differ, it is because Particulars, which had been once sufficiently insisted on, might have been thought unnecessary to be repeated; or, if all the Circumstances were not revealed, or but obscurely intimated in the first of these two Prophecies, they have been supplied, or illustrated, in the latter of them. But

There is a total Difference in the whole of what the two Prophets foretold of *Benjamin*; because they have each of them in View a different Period in the History of this Tribe. And, lastly, with respect to *LEVI*, an hasty Reader may perhaps imagine that the two Prophecies are *absolutely contradictory*: but, if he takes the Pains to search the Scriptures, he will be satisfied that they are both *perfectly reconcileable* to each other, and worthy of the Spirit of Truth: and he will see that, as the moral and *religious* Deportment of this Tribe, in the Interval between the two Prophecies, had been such as rendered them fit Objects of God's *Mercy*, instead of his *Wrath* as they were before, an *Alteration* in their outward Circumstances was become *necessary*.

[ii.] WHETHER the Country given to Abraham and his Posterity was *really* such an one as answered to the Description which we lately saw of it, will be examined at large hereafter: at present we proceed to inquire into

(10.) THE PROPRIETY of God's *fixing upon the Land of Canaan for the Habitation of His chosen People*.

As God had sent Abraham into Egypt, He sends thither in like manner Jacob and all his Family. A Famine in both Cases is the *apparent Cause* of their Journies: but *the great End of Providence*, the informing the World thereby of His Revelations, is easily discovered. When the Remembrance of the good Offices performed by Joseph, after a few Generations, had well nigh been obliterated, and his Brethren groaned under the hard Yoke of Servitude, then was a fit Occasion for the Almighty to interpose in favour of the oppressed, and a proper Season to give those who were to partake of the Promises some Proof that

He



He had not forgotten the grand Covenant. The Country, wherein the Israelites were at this Time detained, fertile, populous and learned, was the Spot on Earth the most frequented by Strangers. In this Theatre God displayed His Power publicly, and in a manner never, before or since, known in any particular Place. After He had rescued His People from Tyranny, He joined them together by the social Bands of Laws, both religious and civil : but still they wanted a Country in which they might enjoy these Advantages. As many of their Statutes were *local*, it was necessary that they should have some *common Dwelling-Place*. The inhospitable Deserts of Arabia, in which they then sojourned, not affording them even daily Bread without a Miracle, some other Territory was to be fought after. And the World, not yet stocked with Inhabitants, might have furnished them ample Room for that Purpose : but *Canaan* is the Country which is assigned to this People :

It *was not* because that it wanted Inhabitants; for it rivalled Egypt in that respect, as well as in the Means of their Subsistence : *nor was* it, because it was adjacent to the Country from which they had come; for they wandered forty Years in the Wilderness. It *was* on account of its being the fittest Place in the Universe for the Manifestation of the Divine Operations, natural or moral. And though the Land of Canaan has been represented as “an obscure Corner of the Earth, wherein the Israelites “ were purposely and in effect concealed from the rest of the World ;” <sup>a</sup> this, or the neighbouring Kingdom of Syria, must be acknowledged by the learned and ingenuous Disquisitor to have been the best calculated of any other for the Execution of the Designs of Providence. The Descendants of Abraham were indeed intended to be a *peculiar and distinct People* for some Ages; they had therefore a Law plainly ordained for that Purpose : and, as it was levelled against the Abominations of the Gentile-Worship, hence proceeded that Want of religious and civil Intercommunity, for which they have been so notorious : But they were not much actuated by this Principle after the Babylonian Captivity; for there they enlarged their Notions, and, in consequence of it, extended the Borders of their Church. But the Effect of this Improvement was not perceived till some Centuries after their Restoration ; and this is the Reason why the Historians, whose Works are still extant, and who lived soon after that Period, do not take much, if any, Notice of them : but that others, whose Books have not reached these Times, have been particular in the Account of them is very evident from Citations from them produced by

<sup>a</sup> Barrow's Serm. XV. Page 185. fol.

the Jewish Historian.<sup>b</sup> And it is demonstrable that the Jews were situated on the Confines of Egypt, the great Nursery of Arts and Sciences and Mart of Knowledge, that they bordered on the two Nations, Syria and Phœnice, whose commercial Genius had led them to visit the most distant Climates, and that their Country was the Thoroughfare from most Parts into the opulent and delicious Peninsula of Arabia. And, as they were placed in the midst of the four great, successive, Monarchies, they had, at least, as good a Right as any of the Greeks for their Pretensions of being the ΟΜΦΑΛΟΣ ΓΗΣ, *The Navel* or CENTRE of the Earth.

Besides these Advantages; it may be here observed that the Land of Promise was remarkable for two uncommon Circumstances. Among its natural Produce, *the Balsam-Tree*, celebrated for its medicinal Use and as a Means of the greatest Luxury, is universally acknowledged to have grown *only* in that Country. And there is scarcely one Writer (as we shall see hereafter,) who, if he makes mention of Judea, omits to observe the strange Nature of *the Lake Asphaltites*, or forgets the Tradition that it was formed by *an Earthquake, which overwhelmed SODOM, GOMORRAH, and three other Cities*; and that this was brought upon them as a *Judgment for their Crimes*. These extraordinary Circumstances were Inducements for Searchers into Nature to visit that Place, and to satisfy themselves of the Truth of these Reports. And no ingenuous Person, convinced of the latter Fact, if he had pursued his Inquiries, could have said otherwise than, as the Syrian General declared on a similar Occasion, “Behold, NOW I KNOW that there is NO GOD in all the Earth but IN ISRAEL.”<sup>c</sup>

[ii. — 2<sup>o</sup>.) THE RIGHT which *the Israelites had to this Country* is next to be examined.

Since the bare Assertion that they derived their Claim to it from God's Grant, formally and repeatedly made to Abraham, may not satisfy some Persons, we must look if any other Source can be discovered. It is allowed that *prior Occupancy, Labour, or long Possession* form a good Title to Property; and that, when these fail, the *Commutation of an Equivalent* or *Conquest* have the same effect. Now we find that this Nation, when they demanded Admission into Canaan, might have pleaded the POSSESSION OF THEIR ANCESTORS for three successive Generations; that they were THE FIRST POSSESSORS of some Parts;<sup>d</sup> that they had BUILT

<sup>b</sup> Joseph. *contra Apion.* passim.  
3, 9, &c.

<sup>c</sup> 2 Kings V. 15.

<sup>d</sup> Gen. XII. 6. XIII.



ALTARS<sup>e</sup> and DUG SEVERAL WELLS in other Parts of it; <sup>f</sup> and that they had PURCHASED more than one Place in that Country. <sup>g</sup> On the other hand, the *ancient Inhabitants* from the Flood could perhaps have insisted on no other Title than *Prescription*: and farther, however just their Plea might have been, we are assured that they had absolutely *forfeited* it by their notorious Violation of the Law of Nature. <sup>h</sup> As the Land in this case was reduced once more to its original State, what People on Earth had so just Pretensions to Canaan, as the Children of Abraham? It cannot be asserted that their Forefathers had surrendered their Claim by Dereliction; for it is evident that their Absence was involuntary; and that Jacob, when he was in Egypt, never meant to yield up his Right from his Family; for by his last Will he orders his Children to bury him in the *Burying-Place* PURCHASED and PREPARED by Abraham; <sup>i</sup> and thus he addresses himself to Joseph, "I have given to thee  
"one Portion above thy Brethren, *which I took out of the Hand of the*  
"*Amorite with my Sword and with my Bow.*" <sup>k</sup> It appears then, upon the whole, that the Posterity of Abraham had an *indisputable Title* to the Land of Promise, as all the Circumstances, from which, according to the established Laws among Nations, *Property* springs, concurred in their Favour.

[ii — 3<sup>o</sup>.) WE are now to inquire into the Reasons *why* the Sons of Jacob were *not sooner invested* with that Right.

At Jacob's Death the CRIMES of the *Amorites* and *Canaanites* were not sufficiently ripe for Vengeance: neither were *his Sons* then so NUMEROUS, so well DISCIPLINED for War; or in general so proper Instruments, as they were afterwards, to be employed by God to root out that wicked Race of Men. The Almighty might as easily have commanded *the Elements* to execute His Purpose on them, as He had done before on their Neighbours of Sodom and Gomorrah: but He wisely chose the SWORD OF HIS PEOPLE, that the Ministers of His Judgment might thereby learn, that *if they did not obey His Laws, they would all likewise perish*. But, as in these Cities which were destroyed by sulphureous Exhalations, there were found *some few* righteous Persons who escaped the general Calamity: in like manner we might expect that a just God would preserve *such* of the Seven Nations as were *worthy of Mercy*. We

<sup>e</sup> Genes. XII. 7. XXXIII. 20.  
<sup>g</sup> XXIII. 16, 17. XXXIII. 19.  
<sup>k</sup> XLVIII. 22.

<sup>f</sup> Chap. XXI. 25. XXVI. 18, --- to --- 22.  
<sup>h</sup> Deuter. XX. 18, &c. <sup>i</sup> Gen. XLIX. 30.



find accordingly that only a certain Number of them fell by His Sword: while a great Part of the Nations, who, like Rahab, were disposed to acknowledge *JEHOVAH to be God in Heaven above and in Earth beneath*,<sup>l</sup> were suffered, either to continue unmolested in their native Lands,<sup>m</sup> or were sent forth as Ambassadors into all Parts, to inform all Nations of the mighty Works done by the LORD OF THE HEBREWS in Behalf of the chosen Family. But neither could the Memory of these Facts be sufficiently propagated and perpetuated in the Patriarchal Age; and this was a farther Reason why God was pleased to defer the Execution of this Plan till the Arts of Navigation and alphabetical Writing had made a Progress adequate to that End.\*

Another Reason why God deferred so long the Accomplishment of His Promises seems to be, that by such a seasonable Delay, He might not only make Trial of the Obedience of the Israelites, (by which Means one of the Tribes had its Sentence mitigated, and in a great measure reversed;) but have also an Opportunity of conferring *insensibly* one of the greatest Blessings which He had promised to their great Progenitor, in making his Posterity exceedingly numerous. The various Tribes descended from him were not indeed equally populous; and hence it came to pass, that, when the Country was to be divided, one House obtained nearly a *fourth*, instead of a *thirteenth*, Part of the whole Inheritance; and this conformably to the general Rule established with respect to the Division; viz. *That to many more Inheritance should be given, and to few less Inheritance*.<sup>n</sup> Whereas had this been done immediately after Jacob's

l Josh. II. 11.

m Exod. XXIII. 30.

n Numb. XXVI. 54.

\* In PROCOPIUS *Cæsariensis* the following remarkable Fact is recorded. The Gergesites, says he, the Jebusites, and other numerous Nations of Palestine, when they found that they could not overcome Joshua, retired into the neighbouring Parts of Egypt: but that Country, already too populous, could not contain them: so that they were under the necessity of seeking other Settlements in different Parts of Africa, where they built a great Number of new Cities, and spread themselves all over those vast Tracts of Land which extend from Egypt to the Pillars of Hercules; preserving in the mean time their ancient Language, *the Phœnician*.<sup>1</sup> In the Province of Numidia, (he adds) and in the City *Tigisis* built by them, *may still be seen two large Columns*, erected near the great Fountain, with the following *Inscription in Phœnician Characters* — which our Author translates thus, *Ἡμεῖς ἐσμεν οἱ φυγοντες απο περσων του Ιησου του λησου υἱου Νουν* — WE ARE THEY WHO FLED FROM BEFORE THAT ROBBER JOSHUA, THE SON OF NUN.<sup>2</sup>

1. See Hanno's Speech in Plautus's *Poenulus*.  
P. 257. Tom. I. Paris.

2 *De bello Vandalico*, Lib. ii. Cap. 10.



Death, the rest of his Sons, not understanding the Designs of Providence, would, doubtless, have complained of their Father's Partiality to his favourite Son, *Joseph*; and would have thought it very unaccountable, that what he had pronounced on *Levi* as a Curse should prove at once, without any apparent Reason, such a Blessing as many of them might envy.

[ii. 4°.] THOUGH the *Divisjon* of the Land of Canaan among the several Tribes *was actually made by Lot*, † it is manifest, however, from the Event, that Providence overruled in such a manner, that each of them had precisely such Portions of it for their Inheritance, both in Quantity and Quality, as the Prophecies had long before assigned to them respectively. The Reason why God ordered a Method which seemed to leave to *Chance* what really belonged to HIM to determine, may well be supposed to have been an Intention *to cut off among them all Occasions of murmuring*: this being universally allowed to be the best Rule of avoiding Contentions; particularly in those Cases, in which the several Competitors may think that they have an equal Right to Preference.<sup>n</sup> And it may easily be collected from the Jewish History, that no People would have been more likely to have complained of Grievances, if some such wise Expedient had not been resolved upon.

n See Grot. DE JURE BELLI ET PACIS. *Lib. ii. Cap. xxiii. Sect. 10.*

† We are nowhere told in Scripture how these Lots were drawn. Massius<sup>1</sup> supposes that the Hebrews, when they came to divide the Land had only *one* Urn, which contained the Names of the different Parcels of it; and that each Tribe (represented, I suppose, by its Prince,) drew the Lots according to Seniority, and possessed afterwards that Portion, whatever it was, which was mentioned in that Ticket. The more general Opinion,<sup>2</sup> is, that they had *two* Urns, one of which contained the Names of *the Tribes*, and in the other were the Names of *the several Portions of Land* to be divided; and that, as soon as the Ticket with the Name of any particular Tribe had been drawn out of one of the Urns, a Ticket was immediately taken out of the other, which determined the Situation in general. The relative Extent of the several Portions was after that fixed by able Surveyors (according to Josephus,<sup>3</sup>) in proportion to the Numbers in each Tribe: and there is Reason to suppose that the different Cantons, after having been thus assigned by Lot to all the Tribes, were again subdivided by the same Method among the several Families of each particular Tribe.

<sup>1</sup> Comment on *Joshua*. Ch. xv.

<sup>2</sup> See Harrington's Commonwealth of Israel. Ch. ii. Sect. 12. and Lowman's Civil Government of the Hebrews. P. 44. and Calmet on Num. xxvi. P. 52.

<sup>3</sup> *Antiq. Lib. v. Cap. 1. Sect. 22.*



[iii.] BEFORE I enter on the Consideration of the immediate Reasons for the Assignment of each particular Lot, I must premise that God's CHOICE in general, though frequently ascribed to His *mere arbitrary Pleasure*, IS ALWAYS AGREEABLE TO THE FITNESS OF THINGS, AND DETERMINED BY THE MERIT OF THE PERSON CHOSEN. This follows from the Nature of God's *Attributes*, and is universally true, though we are not always able to investigate the Cause of His Determination: thus, when He prefers one Man to another, it is because He *has*, or because He foresees he *will have* a greater degree of moral Excellence; or because, upon the whole, such an Election will be productive of a *greater Good*.

The Reason why God has *extended* more or less, since the Time of Abraham, His *Blessings and Chastisements* BEYOND THE OBJECTS in whom the *Merit* or *Demerit* centered, was, that He might thereby the more *effectually discourage* Men from *Vice*, and *engage* them to the *Practice of Virtue*: And the Rule He has observed in respect to THE EXTENT of those Sanctions TOWARDS THE POSTERITY of the virtuous or vicious, seems, from a View of His Dispensations, to have been, *TO MAKE THE TEMPORAL HAPPINESS OR MISERY OF THE CHILDREN, AS WELL AS OF THE PARENTS THEMSELVES, PROPORTIONABLY GREATER AND MORE CERTAIN, AS MEN KNEW LESS OF HIS WILL TO DIRECT THEM IN THIS LIFE, AND HAD FAINTER NOTICES OF THE ETERNAL REWARDS AND PUNISHMENTS OF THE LIFE TO COME.*

If *Merit* and *Fitness* are not made the GROUND of God's Election, how shall we account for His fixing on ABRAHAM out of *all Mankind*? And for His Preference of ISAAC to *Ismael*, of JACOB to *Esau*, † of JUDAH, JOSEPH and LEVI to the *rest of their Brethren*? The Distinction therefore so evidently made in these Prophecies among the Tribes, must, I think, depend on one or other of the following Causes, viz.

† Where we are told that *God loved Jacob, and hated Esau*; (*they being not yet born*;) this ought not to be taken according to the strict Import of the Words: but should be considered as a literal Translation of a Mode of Speech in a Language wherein they want Words to express *Preference*, and that the Phrase implies no more than That God loved *one better than the other*. Rom. IX. 11, 13. and Mal. I. 2, 3.



FIRST; *The Merit or Demerit* of the FOUNDERS of the Tribes:  
 SECONDLY; A *Fitness* in one Tribe's having such A PARTICULAR SI-  
 TUATION or OCCUPATION *rather than another*:  
 THIRDLY; A CONCURRENCE *both of Merit and Fitness* together; Or  
 FOURTHLY; A MIXTURE of *every one* of these Causes.

[iii—— 1<sup>o</sup>.) IN regard to the first of these Causes; we are expressly told that the *Demerit* of the three eldest Sons of Jacob lost them the Advantages of Primogeniture. And that MERIT was the Cause of the extraordinary Blessings which Jacob promised to the Descendants of JUDAH and JOSEPH, may, I think, be deduced from the Prophecy itself, as I have attempted to shew.<sup>a</sup>

II. WHERE there seems to have been *no eminent* Merit or Demerit in the Founders of the Tribes, we find those Tribes placed in such a Situation as would best answer to their leading Disposition: Such, for instance, as *had very large Herds* of Cattle, as the Tribes beyond Jordan, had a Country remarkable for its *fine and extensive Pasture-Grounds*. The Tribes which were the most *martial* were situated *on the Extremities of the Land*; and therefore the more *exposed* to Invasions, as well as the better *able to guard* against them: as *Dan*, both in its first and last Settlement; so likewise *Asher* and *Nephtali*; to which Tribes some others might be added, as Judah, Simeon, Gad, and the Half Tribe of Manasseh beyond Jordan: but in regard to these latter Tribes the Reason here insisted on is only *Secondary*; for another Reason for their Allotments has already been assigned. And, on the other Hand, the *Issacharites*, who seem to have had LESS COURAGE than any other of the Tribes, are placed in the *Centre* of the Land; where, it being a good arable Country, they might indulge their favourite Employment of Agriculture. But

III. ZEBULUN, Issachar's younger Brother, *is preferred* to him both in Honour and Advantages; for which no doubt the Reason was, (as has been observed in the Notes) that THE YOUNGER BROTHER HAD THE GREATER MERIT; and, probably, also because God foresaw that his Descendants would be *enterprizing*, and *fond of Commerce and Manufactures*: they had therefore a Country the best suited for these Purposes. And the Reason why THE TRIBE of Benjamin obtained one of the most *delicious Spots* of Canaan for their Inheritance, and had besides the Honour of having the *Temple* built in it, can, I think, be no other

than this, That their ANCESTOR *did not consent* with his Brethren *to take away Joseph's Life*. It is true that his Merit in this Case was only *negative*; and this may be the Reason why it was not touched upon either by Jacob or Moses. And with respect to the *Situation* of this Tribe, it is most probable that they were placed *near Judah*, because God knew that they would firmly adhere to that Tribe when all the rest forsook it, and would constantly partake with them of the same Fortune. And as the Benjamites were brought very low by the civil War which they had rashly occasioned,<sup>b</sup> it was necessary for their Safety that they should be near that powerful Tribe; for otherwise the neighbouring Tribes, after the Schism between the two Kingdoms, would soon have reduced under their Power the remaining few Descendants of their younger Brother.

[iii — 2<sup>o</sup>.) IV. As to the Tribe of *Levi*, it has something as PECULIAR in its History which preceded its Lot, as it was *distinct* from all the rest in its *Profession and Maintenance*: In it we find both *Demerit and Merit*, and must likewise suppose a *particular Fitness* in the Men who composed it for the Office settled on them for all Generations. The *Father of this Tribe* by HIS OWN CRIMES, brings upon *his Posterity* THE PATRIARCH'S *Curse*: THE LAWGIVER, on account of the ZEAL shewn by *this particular Tribe* for the SERVICE OF GOD, confers on them the *sacred Office of Ministers of the Altar*; a Blessing *wonderfully consistent* with the Sentence which had been passed upon them. I am well aware that these Things are generally referred to God's mere *Pleasure*;<sup>c</sup> but, if we search, we may perhaps solve this Difficulty upon the Principles of Reason. God's Will being always determined by His Wisdom, we may reasonably conclude, That there must have been good Grounds for the Opposition He caused our two Prophets to make in His Declarations with respect to this Tribe: and the Event must decide Whether the Prophecies in these Particulars are reconcileable.

The Sentence which Jacob by God's Inspiration passed on the Offspring of his Son Levi will be found to have been as *clearly implied* in the ABRAHAMIC COVENANT, as it was *distinctly expressed* in the MORAL LAW. Before God suffered the Descendants of the great Patriarch to enjoy the Land of Canaan, He remarkably fulfilled One of the Three Great Promises of the Covenant. We have seen How astonishingly the two Tribes descended from *Joseph* MULTIPLIED. *Simeon and Levi*, on the contrary, were by far the LEAST NUMEROUS of all their

<sup>b</sup> See Page 105.  
Vol. III. P. 69.

<sup>c</sup> See Calmet on Numb. III. 12. and Univ. Hist. B. i. C. viii.



Brethren. And the Continuance of this Blessing and of these Curses was precisely agreeable both to the judicial Sanctions of the Second Commandment, and to the personal Conduct of the Children of these Patriarchs. The Blessing *continued* in the Posterity of *Joseph, who feared God and kept his Commandments*, TO A THOUSAND GENERATIONS. The Curse NEVER *departed* from *Simeon*; for this Tribe seems to have *hated God*, and, as was before observed, aggravated their Father's Sentence by their own Impieties: but in the Family of *Levi*, it subsisted during *three Generations* only or *four* at most; <sup>c</sup> the Obedience of that Patriarch's Descendants having averted the Continuance of God's Wrath. It therefore appears that a Curse was fulfilled on these two Tribes.

But Jacob's Words plainly refer to *the Land of Promise*: and there likewise some Traces of the Curse ought to be discovered. As *Joseph's BLESSING*, besides a numerous Progeny, extended to *a delightful Country* for his Inheritance: so *Simeon's CURSE* is easily seen in the Assignment of *the smallest and the worst Part* of the whole Land to his Lot, and which was so bad, (as has been observed) that his few Descendants were frequently obliged to *remove* wheresoever they could seize on a better Spot in the neighbouring Countries. But the Tribe of *LEVI*, after that the Law had been promulged about fifty Years before they had any Possessions, and the Curse had been removed from them; *increased* unquestionably as much as the other Tribes: and though the Mosaic Constitution *very amply provided for their Support*, yet is Jacob's Curse notwithstanding *remarkably distinguishable* in the MANNER in which they were all *scattered* over the whole Country.

The immediate Cause of this great Alteration in their Circumstances, Moses plainly intimates in his Prophecy to have been their *impartial Observance of God's Orders in executing Idolaters*; in which Act no other Tribe gave them any Assistance. They are thought by some <sup>d</sup> not to have polluted themselves, like the rest of the Congregation, by worshipping the golden Calf. But, not to insist on an Uncertainty, it is evident that they were the only Part of the People, whose Conduct, in the Consequence of that Affair, was commendable and comparatively meritorious. Though this Tribe in general still felt, and must feel for Ages in some sort, the Effects of the Malediction entailed upon them, yet God wisely and justly placed them in such a Situation, that they found upon the

<sup>c</sup> Moses and Aaron were Descendants in the *fourth Generation* from Levi by their FATHER's Side, but by the MOTHER's in the *third*. Exod. VI. 16, 20. <sup>d</sup> Origen. Homil. XXVI. in Num.



whole no Inconvenience from it, and (as will appear hereafter) it proved in the End a general Blessing.

Farther, when the Constitution in Church and State came to be formed, what Set of Men could have so good Pretensions to be God's Ministers as those who had before signalized themselves in His Service? As to PERSONAL *Merit* in any of the Tribes, considered as such, we find *none in any other*. LEVI had therefore *a better Right* than all the rest to be chosen to that Office. Again, if the *Merit* of Fathers IMPUTED to the Children could make them Competitors with the Levites, *Judah* and *Joseph*, who were on *that account* intitled to Privileges above the rest, had before had the REGAL HONOURS and THE LARGEST PORTIONS of the Land conferred on them. And, lastly, the Tribes of *Reuben* and *Simeon*, instead of atoning for the Vices of their respective Parents by Obedience and Attention to Virtue, are known to have rather aggravated the Sentence passed on them by their own personal Offences; and Levi was the next Brother, to whom, if Right of Succession can be pleaded in this Case, the Choice of the remaining Lots belonged.

[iii — 30.) WE are now to endeavour to assign a Reason for God's *Limitation of* THE PRIESTHOOD *to one particular Family*.

As the whole Tribe of Levi was separated by God to minister in the Worship He had instituted; so He vested the Descendants of Aaron, and them *only*, with the Office of Priests; with this Restriction, that the *High-Priests* should be lineal Heirs in a direct Line from him. And as to his other Sons, they were also to be Priests but *subordinate* to the High-Priest, who was to represent Aaron in all Ages. From this Ordinance of the Almighty we are led to inquire, viz.

I. Into the particular *Merit* of the Person whom He first appointed to that Office: And

II. Into the *Fitness* of the Designation, *limited* as above-mentioned.

I. WERE we to reflect abstractedly from the History on the great Dignity conferred by God Himself on Aaron, and on his Sons in a perpetual Succession, we might perhaps be apt to conceive an exalted Idea of his Virtue, and imagine him as compleat a Character as his great Ancestor, *the Father of the Faithful*. But in Holy Writ he is represented, not only as subject to the Infirmities of our Nature, but his Character appears in it to have been sullied by two great Sins.<sup>c</sup> And as we per-

<sup>c</sup> Exod. XXXII. 35. and Numb. XX. 12.



ceive in his History no eminent Act of Virtue or Religion, either prior to his Appointment or after his Transgressions, we may perhaps wonder why Joshua, Caleb, or Eleazar were not rather chosen; who, if they were not of superior Merit to Aaron, before his Investiture to the Priesthood, were, however, exempt from those Offences with which he stands charged.

If, from the partial View we have of God's Counsels, we were to answer these Objections, it might be observed, That the Merit of these Persons, when duly examined, may not appear superior. Aarons Idolatry admits of some Extenuation. The Prejudices of Education seem to have made a deep Impression on him, as well as on his Brethren, and to have been the Cause why he transgressed against that Law, newly promulged, which made Idolatry absolutely incompatible with the Service of Jehovah, and defeated the End of that Religion over which he himself presided. And though it may be urged that some Persons, in his Case, would doubtless have suffered Death, rather than have consented to *that great Sin*; <sup>f</sup> still we are to remember that no mere Man is always guarded against moral Evil: and it may be justly questioned whether any one *in Aaron's Age*, Moses excepted, <sup>g</sup> would have died a Martyr for a new Religion. And from God's ready Forgiveness of this Offence, <sup>h</sup> we are led to consider it rather in the Light of a Trespass of Infirmary than of Presumption.

In respect to Aaron's Distrust of God's Power at Meribah, it cannot be known how Joshua, Caleb, or Eleazar would have behaved under that Trial. It is probable, however, that in the same Circumstances they would not have acted differently from Aaron; for Moses himself appears on that Occasion *to have spoken unadvisedly*. <sup>†</sup> And it is certain that these two were punished *on that account* in a most exemplary manner *by dying in the Wilderness*; <sup>i</sup> while the other three were rewarded with the Enjoyment of the Promises. As therefore no other Faults in

<sup>f</sup> See Exod. XXXII. 22.  
Numb. XX. 12.

<sup>g</sup> See Verse 32.

<sup>h</sup> *Ib.* Verse 33, 34.

<sup>i</sup> See

<sup>†</sup> From this Expression of the Psalmist, <sup>1</sup> compared with our Version of Numb. XX. 10, a Conclusion unfavourable to Moses's Ingenuoufness seems deducible. But it is evident that the Words which he spake on that Occasion, *viz.* הֲמִן הַסֹּלֶעַ הַזֶּה נֹצֵי' לָכֶם מַיִם should have been rendered, as they are in all the ancient Versions, thus, "Hear, ye Rebels, SHALL WE (not *must we*) "*fetch you Water out of this Rock.*"

<sup>1</sup> Psal. CVI. 33,

Aaron's Conduct are recorded but what, as Sins of Infirmary, are venial, we seem authorized to conclude that his Character *must be*, upon the whole, *not a bad one*.

Farther, if we reflect on the general Manner of the Recorder of these Facts, we shall be satisfied, from the Ingenuouſness with which he mentions his own Transgressions and those of his Family without the least Palliation, that if he is partial, it is rather when he makes mention of other Sons of Jacob than of the Family of Amram. If therefore we do not find in his Writings any Traces of Aaron's Repentance, we are not thence to infer that he was not affected with a Sense of his Sins. The outward Expression of his Sorrow for them was not probably so signal as it was in the Case of David and Peter, because his Offence was not so great as was either of theirs; the Light he had to direct him being certainly not so bright as it was under the Prophets and Apostles. But David and Peter are allowed notwithstanding to have been *good Men*; and in Aaron's Situation would most probably not have been *better* than he was. Aaron then upon the whole might, for any Thing that appears to the contrary, have been A GOOD MAN. And

There seems to be some Foundation for this general Conclusion, That it was morally impossible, all Things considered, that Aaron's Character should have been totally exempt from Blame. It is sufficient if it has all the Perfection which the Time wherein he lived required; i. e. if *he* was not more inferior TO THE SON of God in respect to moral and religious Excellence than the *Mosaic Dispensation* was inferior to the CHRISTIAN. And,

Lastly, from the Consideration of God's moral Attributes we may infer, that He knew, notwithstanding Aaron's Faults and Infirmities, that there could not be found, among all the People He had chosen, a more fit or worthy Person, upon the whole, on whom and his Sons this high Honour could be entailed. God indeed foresaw before He elected Aaron to the Priesthood that he would soon fall into a temporary Idolatry, and He foresaw likewise that his Grandson Phinehas would punish that Crime in a most laudable and exemplary manner.<sup>i</sup> And if the Conduct of two of Aaron's Sons who were set apart with him for the same Office was to be liable to Censure, they escaped not unpunished:<sup>k</sup> but the second High-Priest and his Brother Ithamar seem to have been blameless, as to any great moral Defects: and it was well known to the overruling Providence that in remote Generations no other Tribe would produce, in the

<sup>i</sup> See Numb. XXV. Psal. CVI. 30, 31.      <sup>k</sup> Lev. X. 1, 2.



most distressed Times of the Jewish Commonwealth, Governours so eminent for their Zeal for God's Service, for their Patriotism, and for their personal Virtues: for which reason, doubtless, it was, that God caused AARON's *Rod to bud* in Preference to the Rods of the Princes of *all the other Tribes.* <sup>k</sup> \*

II. THE Experience of Ages has confirmed the Reasonableness of the Mosaic Establishment in perpetuating Dignities in Families. The Priesthood fixed in the Tribe of Levi corresponded to the Princely Dignity instituted in all the other Tribes. Now these Honours are allowed <sup>l</sup> to have been hereditary in the elder Branch of each Patriarch, some Cases excepted, when the Heir was for good Reasons set aside; in whose Room another was elected, and in whose Family it then became also hereditary. The same Rule seems to have been observed in general with regard to the Office of High-Priest. Aaron was the eldest Son of Amram, the Son of Kohath, who was the second Son of Levi; so that only the Descendants of Gershom, who was the eldest Son of Levi, could have disputed that Honour with him. Korah, who had the Temerity to do so, was his Cousin-German, the son of Izhar, a younger Brother of Amram; and therefore had not so good a Right as Aaron. Why the elder Branch of the Family was not chosen, does not indeed appear: but there is an Instance parallel to this in another Tribe. We find that Nahshon, the Prince of the Children of Judah, was the Son of Aminadab, <sup>m</sup> who was the younger Son of Hezron, the Son of Pharez, who was a younger Son of Judah. <sup>n</sup> I take this Instance rather than another,

<sup>k</sup> Numb. XVII.      <sup>l</sup> See Harrington's Commonwealth of Israel Ch. ii. P. i. and Menochius *de rep. Heb.* P. 42.      <sup>m</sup> Numb. I. 7. Ruth IV. 18, &c.      <sup>n</sup> 1 Chro. II. 9, 10.

\* Calmet <sup>1</sup> supposes that the Election of the Levites depended chiefly on Aaron's Election; though they had Merit afterwards in their Imitation of Moses and Aaron, who had been chosen before them. The Appointment of Aaron to the Priesthood was indeed prior to the Election of the Levites, but, as all Times may be considered as alike present with God, no stress is to be laid on this Circumstance. When the Patriarch Levi was still in the Womb, God knew as well what would be the Merit of his *whole Tribe* as of *any particular Part* of it: and, as each Part seems to have had such a Merit as may be judged a sufficient Foundation for their respective Elections, we may conclude that the Merit of the Priests was independent of the Merit of the Levites, and *vice versa*; though *both joined together* contributed to make Levi *the more worthy of being preferred* to the other Tribes.

<sup>1</sup> Comm. Lev. III. 12.

as a much higher Honour than that of the Priesthood depended on the lineal Succession in this Tribe, viz. *the Birth of the Messiah*.

[iv.] WE come now to consider whether there can be perceived in either of the Prophecies *any Signs of PARTIALITY to the Persons who are the Subject of them*.

I. As Jacob professedly declares to his Children only such Things as Providence knew would certainly befall their respective Posterities in distant Times, he could have no Ground for shewing *particular Marks of Favour to any one* of them: because the Blessings as well as the Curses which he promised to them were not fulfilled till long after they were foretold: the Event therefore could not depend on his own Will. That he shewed no Partiality to *Benjamin*, for whom he seemed to betray a particular Fondness, as being *the Child of his Old Age*, has already been intimated, P. 103. And if Merit was the Foundation of what he predicted concerning *Judah* and *Joseph*, (as there seems good Reason to suppose,) it will follow that Jacob's greater *Affection* to them was as much founded in Justice, as his *Indignation* against *his three elder Sons*, who had grossly trespassed against the Law of Nature.

II. IT has been observed<sup>o</sup> that Moses, when he speaks of himself, does it with the greatest Modesty; that he conceals none of his own Failings or Sins, nor those of his dearest Friends, but records them all with *the strictest Justice*; and that he leaves it intirely to the impartial Reader to *extenuate, as Occasion may be found*, any of their Transgressions which he registers. He may indeed appear INJUDICIOUS to *an hasty Observer*, by seeming to magnify the high Office of the Priesthood, while he sets the first High-Priest in no very advantageous Point of View. But *unprejudiced Searchers* into his Writings will thence be the more convinced of HIS DIVINE MISSION: and, as they may find in Aaron's Character, duly examined, a sufficient degree of Merit for the Honours with which he was vested by Moses, they may conclude that *Proximity of Blood*, if that should be made an Objection, had not *the least Weight* in his Determination of chusing his Brother, and they will doubtless see *a general Fitness* in that Election. And in respect to the Offices of Leader and Lawgiver which he enjoyed himself, as no one I believe ever doubted of his Qualifications for them, or supposed that among all Abra-



ham's Descendants a Person more fit or worthy could be found, I shall not insist on that Point. But

The Circumstances which set Moses's Character *above all Cavil* are his Designation of Joshua to THE CHIEF COMMAND, and his Exclusion of his own Sons from THE PRIESTHOOD. Had he appointed Gershom or any other of his Sons his Successor in the Government, there might have been some room for the Pretence that he, like many Benefactors to Mankind, was too much influenced by Self-Love, and regarded Kindred more than public Good: Or, had he left the Choice of his Successor to the People, in hopes that by that Compliment, and for his Services, they would have elected one of his Sons; this might have been construed as a Piece of refined Policy. Instead of this, *not one* of his Children is, *in the least*, considered above the meanest in the Tribe; *No particular Provision* is made for *them*; and they are *all* to submit to the *most menial Offices* of the Tabernacle, indiscriminately with other Levites. And, on the other hand, he *himself appoints a Man of approved Courage and Merit*, IN NO WISE RELATED TO HIM, *for his Successor*.

[v.] THE OBJECTIONS which have been made to *the unequal Distribution* of PROPERTY and PRIVILEGES among the Tribes are now to be considered.

[v — 1<sup>o</sup>.) THE Portion of the Tribe of *Levi*, is the only one to which I can find Exceptions made in these respects: and, as they are not inconsiderable, they may be thought to deserve a particular Examination. It has been asserted, among many other gross Misrepresentations of the Mosaic Dispensation, that “the Tribe of Levi did not make a *sixtieth Part of the whole Body* ;” and that “yet it would be easy to prove that “the Church Revenues under that Government (the Priesthood) amounted to full 20 *Shillings in the Pound* p upon all the Lands in Israel; q “and that this Tribe had a considerable Share of the Cities, Towns, Villages and Lands themselves, which by computing from the Places “given and allotted to them by the Law would seem to amount to a *seventh, at least, of the whole Country*; but I shall (says the Author) put “it only to a *tenth*.” r But, as he either concludes without Premises, or

p *I. e.* one clear annual Rent out of the three Rents, which, he says, every Estate ought to produce that the Tenant may live.

q Moral Philosoph. Vol. I. Page 128.

r *Ibid.* Vol. II. Page 137.

takes such as are repugnant both to Scripture and Reason, I shall here give a general View of *the Numbers, the Freeholds, and the Revenues* of this Tribe.

I. THE Tribe of Levi appears indeed to have been *the least numerous* when the first Poll was taken, in the Year after their Departure from Egypt, they being then but 22,300; \* and if they are reduced one third, † that they may be on the same Foot as the rest of the Tribes, (which were numbered from 20 Years and upwards, whereas these were reckoned from a Month old,) they will have amounted only to 14,867; and will then have been about a *fortieth*, and not a *sixtieth*, Part of the whole Body. ‡ But this Capitation is not to our present Purpose; as it was not made, like that in the Plains of Moab, with a View to the Division of the Land: § At this Time we are told that the Levites amounted to 23,000: † but Aaron's Family is certainly not included; || and as

s Numb. XXVI. 53.

t *Ibid.* Ver. 62.

\* Numb. III. I have here taken the Sum from the Particulars, (Verses 22, 28, and 34,) which exceeds by 300 the Sum mentioned Ver. 39.

† The Proportions taken in these Calculations are not arbitrary, but agree with the Principles established among the best political Arithmeticians. It is allowed, for Instance, that one third of Mankind are under the age of 16, and one half under 26 in modern Times: but I believe it will be found that 16 and 26 bear the same Proportion to 20 and 30 respectively, as the Length of human Life since David's Time bears to the Length of it in the preceding Period back to Moses.

‡ He has since allowed this: Page 394 and 348. Vol. III.

|| It does not appear that the Priests were ever numbered. When the Land of Canaan was divided, it is highly probable that Aaron's male Descendants could not amount to above 100, and that they were to all the rest of the Tribe, at most, only as 1 to 230: † but yet they obtained *above one fourth* Part of the Levitical Cities. ‡ From this unequal Distribution THE LEVITES may seem to have had *more Cause of Complaint* against the Allotment of THE PRIESTS than the *other Tribes* had against *the Tribe of Levi*, according to our Author: and this moreover seems to have been contrary to a fundamental Law concerning the Partition of the Land. § But it may be observed that this Advantage was in a great Measure *nominal*. For if the Priests admitted into their Cities (as we find they did †) many Families of those Tribes wherein they were situated, we cannot suppose that they would refuse Room to their Brethren the Levites, if they wanted it: and it is likely that

† Numb. XXVI. 62.

‡ Josh. XXI. 19, 41.

§ Numb. XXVI. 53, 54.

§ Compare Judg. XX. 4, 5. Josh. XV. 13. XXI. 11, 17.



four of nine principal Families of this Tribe are not mentioned, (viz. the Shimeites, Amramites, Izharites, and Uzzielites,) it has been thought <sup>u</sup> that their Amount is not contained in that Number: and that there is some Omission, beside the Lineage of the High-Priest and the odd Numbers, will appear probable from the following Consideration, viz. that in the last Year of David's Reign the Levites, without including the Priests, amounted to 38,000 from 30 Years and upwards. <sup>w</sup> \* Now if this is to be understood from 30 to 50 Years, as it had been ordered by Moses, <sup>x</sup> this Number will be about a fourth Part of the whole Tribe, and all the Males in it, excluding the Priests, will have amounted at that Time to 152,000. And as Mankind, since David's Time, are al-

<sup>u</sup> See Calmet's Comm. on the Place. IV. 3. and VIII. 25.

<sup>w</sup> 1 Chron. XXIII. 3.

<sup>x</sup> Numb.

their Admission was *entirely gratuitous*; for otherwise none would have come to settle among them while they had a Right to Possessions elsewhere. But still it must be allowed that the Priests had a *real* Advantage over the Levites (their Disproportion of Numbers considered) in that they had a *larger Share* of common Pasture round their Towns. Though most Writers on the Commonwealth of Israel <sup>1</sup> think that their *Agrarian* Law did not allow of any Inequality in the Portions when the Land was first divided between the several Families of each Tribe, yet it seems not improbable that the twelve Princes had each of them a larger Portion than their Brethren. We are certain, however, that there were some Exceptions to that Law; for *Joshua* and *Caleb* have each of them a Town and its Dependencies given them; <sup>2</sup> *Othniel* gains the Property of another Town by his Valour; <sup>3</sup> and *Machir* on the same account becomes Master of two large Territories. <sup>4</sup> If therefore Eleazar, Ithamar, Phinehas, and other Priests (who had signalized themselves in their respective Duties,) had larger Shares given them by Joshua than what fell to the Lot of the other Levites, this was not without Precedent.

\* It should seem that David numbered the Levites *twice* in the same Year; (at least, this is the Opinion of the best Critics;) and that in the first Poll he confined himself to them who were within the Ages of *thirty and fifty*, according to Moses's Injunction; under which Restriction they amounted to 38,000: but finding their Circumstances much altered since the Days of the Lawgiver, (see Ver. 25.) he probably had another Poll taken from 20 Years and upwards; the Amount of which does not seem to have been enrolled: it has not however been transmitted to us.

<sup>1</sup> See Harrington, Lowman, &c. XV. 17.

<sup>2</sup> Josh. XIV. 12. XV. 13. XIX. 49.

<sup>3</sup> *Ibid.*

<sup>4</sup> Chap. XVII. 1.

lowed to double at farthest in 400 Years, <sup>y</sup> we may fix the Time necessary for that Purpose to 300 Years, on account of their greater Longevity, Temperance, &c. in the preceding Period. The Interval between these Poles is 435 Years. Hence it will follow that when they were numbered by Moses *they may have been* 42,223, exclusive of Aaron's Family: and consequently, when they settled in Canaan, they were about A NINETEENTH Part of all the Males in Israel. † It cannot I think be supposed that the 38,000 above-mentioned were numbered from 20 Years and upwards *without Limitation*; for, in that Case, they would have been considerably less than *a third* of 23,000, on the Principles used in the foregoing Calculation. In short, whatever Computation we adopt, it will in all probability be found that this Tribe was far from being so disproportionate to the rest in this respect, as it has been unjustly represented: and it cannot be denied that, whatever their Numbers might have been at the Time we are now considering, they were much more likely to encrease than the other Tribes, on account of their Exemption from War and other perilous Occupations: and it was proper that they should have been sufficiently provided for in the original Constitution, which was unalterable.

II. THE Principle this Author proceeds upon in determining *the Extent of the Freeholds* of the Priests and Levites is by the NUMBER OF CITIES they had in any particular Tribe: but this is very uncertain, because we have no exact Catalogue of the Towns in any one Tribe; and because it cannot be ascertained whether they were large or small. Leland answers that they "might have had *a twelfth* or *a tenth* of the "Number of Cities; but that this did not make *a fiftieth* Part of the "whole Country." <sup>z</sup> But let us try another Calculation. It seems now agreed upon ‡ that the Land of Canaan (properly so called) was about

<sup>y</sup> See Sir William Petty's Essay on the Multiplication of Mankind. Lowthorp's Abridg. of the Philos. Transf. Vol. III. P. 669. and Univ. Hist. B. i. C. i. and B. i. C. iii. <sup>z</sup> Vol. II. P. 223.

† By the Muster-Roll made in the Plains of Moab it appears that all the Israelites (the Levites excepted) capable of bearing Arms amounted to 601,730, to which Sum I add *a third* for those under twenty Years of Age. Dr. Halley supposes that one half of the Males, or *a Quarter* of all the Souls in a Place, are able to serve in War; but then he confines the Time from 16 to 56: but here we have *no Limitation after 20*.

‡ See Univ. Hist. B. i. Ch. vii. and Lowman's Civil Government of the Hebrews, Ch. iii. P. 38.



200 Miles in Length, and, as the Breadth of it varied, it may be fixed at a Medium to about 80: this will therefore make 16,000 square Miles; and the Land on the other Side Jordan seems to have been about 150 Miles in Length and 60 in Breadth, which added to the former will make the whole Extent of the Country 25,000 square Miles. Now it was ordered<sup>a</sup> that each of the Levitical Cities should extend *two thousand Cubits* (measured from the Centre, as it should seem) every Way: and within this Space were to be their Gardens and Pastures, as well as the Town itself. By the Square of these 4000 Cubits (if we take the larger Cubit of one Foot nine Inches,) it will appear that *each Levitical City* was about  $1\frac{3}{4}$  square Miles; that the *whole Tribe* of Levi had little more than 84 square Miles for their Habitation and other Uses; and that their Proportion of Land was not *the two hundred and ninety sixth Part of the whole*.† It is no material Objection to this Computation that the whole Land of Promise is here considered as possessed by the Israelites, when in effect it never was entirely possessed by them. This Neglect of theirs is not to be charged to Moses: on the contrary, he acted as a wise Lawgiver in fixing himself in the original Constitution what of Right belonged to the Priests and Levites; who, if employed in their proper Business, ought not in Justice to have been deprived of their lawful Dues, through the Fault of their Brethren; whose Duty it was to drive out the Canaanites: and particularly as their Portion was incapable of Increase. Upon the same Principle Joshua took Care that this Tribe should have, as soon as possible, their whole Number of Cities; that the other twelve Tribes might be kept in constant Remembrance that, if they did not extirpate the remaining Part of the Seven Nations from among them, they would not only displease God, but suffer also in their private Property; and thereby be exposed to Idolatry, and likewise in their Turn to Expulsion from that Country.

III. FROM what has been here offered it appears that the pretended Moral Philosopher's Assertions are not well grounded: and it may not be a difficult Matter to shew farther the Fallacy of his Reasoning in regard to *the Revenues* of the Tribe of Levi: Had they been so immoderate as is pretended, the rest of Israel might justly have said, "Ye take too much upon you, ye Sons of Levi!" and they would doubtless

<sup>a</sup> Numb. XXXV. 4, 5.

† The M. P. has reduced his Account from a 7<sup>th</sup> to a 33<sup>d</sup> Part of the Land. P. 348. Vol. III.

have shaken off a Yoke imposed on them by so defenceless and inconsiderable a Part of their Body. But we have not the least Intimation given that any of the Tribes thought themselves *aggrieved by the legal Provision* appointed for them: the contrary is therefore to be presumed. As *one of the thirteen Tribes* they had a Right to a certain Part of the Land of Promise proportionable to their Number; whether a tenth, fifteenth, or the like. This Estate they *gave up* for the common Interest: but *on Condition* that they should have A RENT-CHARGE on all the Estates in Israel. Those agreed to give them a stated Part of *the Produce of their Farms*; and these were in Recompence to do *for them all the ministerial Functions*, whether of the Tabernacle or of the Temple.\* And the Levites surrendered their Right of *private* Government, in order that they might exercise the Office of civil Judges over the whole Nation, and be Teachers of the People in spiritual Matters. So far then the Compact appears not to have been unequal. And as all the Lands in that Commonwealth were unalienable, and Usury was forbidden, the Revenue of the Tribe of Levi was incapable of Augmentation: but, on the other Hand, it was liable to Diminution by the Neglect or Fraud of others; † hence in some degree uncertain and precarious; and, considered as an Annuity, not so eligible as the Fee-simple of the Land. To counterbalance these Disadvantages, they ought in Justice to have had such a legal Maintenance as would, upon an Average, put them upon an Equality with the other Tribes. But, before we consider what this Maintenance was, it will be necessary to premise that God, as Sovereign of this Constitution, reserved to Himself in the original Compact *a tenth* ‡ of the Produce of the Land He gave them, together with *the*

\* Many learned Men, by not attending to these and other Circumstances, have concluded that the Portion of the Tribe of Levi was much better than it really was: thus one of them<sup>1</sup> says, That the Tithes and Offerings were set apart for the Levites, *which, though this Tribe had no other Lands, MADE THEIR PORTION BY FAR THE BEST.*

‡ The Priests and Levites do not seem to have had their Portions paid to them regularly for some Time before Hezekiah;<sup>2</sup> and so likewise under Nehemiah's Administration.<sup>3</sup>

† The Custom of setting aside the TENTH for religious Purposes is so *ancient*, that its Origin cannot be traced. It is probable from what we read Gen. XIV. 20. that it had its Birth in the Antidiluvian World; perhaps even

<sup>1</sup> Harrington's Art of Lawgiving. Page 410.  
XIII, 10.

<sup>2</sup> 2 Chron. XXXI. 4, 5.

<sup>3</sup> Neh.



*First Fruits* of it and some other *Oblations*: besides which there were stated Fines for legal Pollutions and an occasional Poll-Tax. All these have been estimated by our Author as amounting to a yearly Rent of the whole Land: but I believe that, when they have been candidly examined, they will not be found to have much exceeded a fifth Part of it. And let it be observed that this which is usually called *the LORD's Part* in Scripture, was really appropriated by Him to three different Purposes; Part to *the national Treasury*, Part to *stated Sacrifices*, and the other Part to *the Priests and Levites*. The not attending to this Distinction has led others besides our Author into Errors, who, knowing that God could receive no Advantage from His Part, have hastily concluded that the Tribe of Levi must have had it all. Though it is certain that the Israelites could not *justly* have complained had that been the Case, since God who gave them the Land had a Right to charge it with what Incumbrance He pleased; yet I trust that, when the Line of Distinction has been drawn as precisely as remote Antiquity will suffer us, there will be no Cause of suspecting the Lawgiver of Partiality to his Brethren; and of Course it will be found that the enormous Structure of the M. P. must fall for Want of a proper Foundation. By the Estimate underneath † it will appear that the Estates in the Holy Land, so far from being all set at a Rack-Rent for the Agrandizement of the Hierarchy (as he sometimes calls the Government established in that Country) were as clear from Burdens and Impositions as any Estates can well be in the freest and best policed Forms of Government; that the Tribe of Levi, all Things considered, did not receive *a thirteenth*, nor the Priesthood (strictly so called) *a fiftieth, Part of the whole*.

in Paradise itself; and that the Tenths are coeval, if not one and the same, with Sacrifices. And no Custom seems to have been more *universal* than that of paying them: it is found among the ancient Arabs, Medes, Persians, Scythians, Phœnicians, Greeks and Romans; and the Egyptians allowed their Priests a third Part of the whole Country. See Selden, Calmet, &c.

† Let us suppose an Estate of £300 *per ann.* Value of our Money, and which consisted, as was usual in the Land of Canaan, of Soils, the Produce of which was different; one third Pastures, for Instance; one third Corn-Land; one sixth producing Wood, partly Underwood, partly Timber; and the remaining sixth being Fruit-Grounds; then the *Onus* on the Landholder will be as follows, (being the whole that was paid by him for religious and civil Purposes,) viz.

# 180 THE PARALLEL PROPHECIES OF

1°. For the *national* TREASURY. 2°. For SACRIFICES.

PART.	LAND.	VALUE per ann.	1 <sup>st</sup> . TENTH.	2 <sup>d</sup> . or 3 <sup>d</sup> . TENTH.	FIRST- FRUITS.	IN ALL.
$\frac{1}{3}$	Pasture.	£ 100.	paid a 10 <sup>th</sup> .	— a 10 <sup>th</sup> .*	— a 20 <sup>th</sup> .	l. s. d. 25 00 0
$\frac{1}{12}$	Underw <sup>d</sup> .	50.	— a 10 <sup>th</sup> .	— 0	— 0	2 10 0
$\frac{1}{12}$	Timber.		— 0	— 0	— 0	
OBLATIONS at the three solemn Festivals (generally a Beast or a Fowl) may be valued at 10 Shekels.						1 2 8 $\frac{1}{2}$
N. B. Redemption-Money, Poll-Tax, and Fees for any legal Pollutions (as some of them were never paid by many Individuals, or perhaps paid but once in their Lives,) if they have here a Place, cannot be rated at more than 4 d <sup>o</sup> .						0 9 1
30. For the Tribe of LEVI.						
$\frac{1}{3}$	Corn.	100.	— a 10 <sup>th</sup> .	— a 10 <sup>th</sup> .*	— a 50 <sup>th</sup> .	22 00 0
$\frac{1}{6}$	Fruit.	50.	— a 10 <sup>th</sup> .	— a 10 <sup>th</sup> .*	— a 60 <sup>th</sup> .	10 16 7
The Portion of PASTURES about the Lev. Cities, being to the whole as 1 is to 150, will be						2 0 0
N. B. The Portion which the Priests received for Peace-Offerings ( whether bloody or bloodless Sacrifices) were no additional Expence to the Offerer.						
The whole Onus on 300 <sup>l</sup> per ann. (besides personal Service in War)						63 18 4 $\frac{1}{2}$
or per 100						21 6 1 $\frac{1}{4}$

N. B. It must be confessed that if there was a greater Proportion of Corn or Pasture-Lands in any one Estate, the Onus would be greater than I have stated it; yet the Estate would be more valuable to the Owner, as the Payments were directly in Proportion to the Produce of the Land.



BUT, though we should allow that there were no reasonable Exceptions to be made to the Provision settled on the Church by the Mosaic Constitution, if notwithstanding it should appear that the Law granted such *Immunities to the Priests and Levites as were oppressive to the Community*, this Fault ought by no means to be defended.

[v.—10.) IV. THE Moral Philosopher has boldly asserted that, “Levi “was a Tribe exempted from the Jurisdiction of the Law and protected “against it.”<sup>a</sup> But, as his only Proof of that Charge is founded on one single Instance, *viz.* the Case of a Levite and his Wife,<sup>b</sup> which he has grossly misrepresented, and which has been sufficiently answered by others,<sup>c</sup> I shall not dwell upon it; but only mention in general that this Calumny is amply refuted by the Jewish Writers, who shew that the High-Priest *himself* was subject equally with others to the Jurisdiction even of the lesser Courts.<sup>d</sup>

V. ANOTHER Author<sup>e</sup> of more Candour as well as Credit imagined that the Tribe of Levi had a twofold Advantage over the rest of the Tribes, *viz.* in a Right both to *promiscuous Marriage* and to *promiscuous Election*.

As to *the first* of these Points, I cannot find that there is any Authority to support it. It is said<sup>f</sup> indeed that the High-Priest might take to Wife A VIRGIN of his own People; by which Expression seems to be meant a Virgin OF ANY ONE OF THE TRIBES. This Privilege, however, (if it deserves the Name of a Privilege, on account of the Restriction laid on him in respect to other Classes of Women,) seems to have

a Vol. I. Page 140.      b Judg. XIX and XX.      c See Leland *Answ.* Vol. I. Page 181. and Lowman's *Civ. Govern. of the Hebrews*. Page 263.      d See Leland *supra*.  
e Harrington in his *Art of Lawgiving*. Page 410.      f Levit. XXI. 14.

\* The Tenths thus marked (called *second* or *third*) were in reality one and the same; see Deut. XIV. 23, 28 and 29. and they were to be spent in Hospitality and Charity: If therefore you subtract two of them from the Portion of Levi, that Tribe will have received about a fifteenth Part of the whole, or £ 6 : 12 : 2½ net in the Hundred. But, as the First-Fruits of Corn and Fruit belonged to the Priests, deduct ⅓<sup>th</sup> and ⅓<sup>th</sup>, and afterwards from the First-Tenths take away ⅓ (to which also they had a Right,) and it will appear that the certain clear yearly Revenue of the Priests was £ 1 : 15 : 1½ in the Hundred, and that of the Levites £ 4 : 17 : 1; which Sums are proportionable to their respective Number of Cities, and perhaps also to their respective Share of Sacrifices and of second or third-Tithes.

been.

been confined *solely to him* by Moses; though Ezekiel<sup>g</sup> in his Vision, which relates only to the future State of the Jews, extends it to *all the Priests*. But in regard to the *Levites*, properly so called, it is highly probable from the Silence of Scripture that they were subject to the same Laws as the rest of the Israelites: and it is certain that they were as much prohibited *from marrying an Heiress of another Tribe* as any of them were.<sup>h</sup> And

In respect to the Levitical Right of *promiscuous Election*, (the natural Consequence of their *promiscuous Abode*;) it does not appear that any very great Advantage was likely to have arisen to them from that Circumstance. For if, on the one hand, *a greater Number of them* than of any other Tribe *might* have been elected, for Instance, Members of the national Council; because each of the twelve Tribes are supposed to have been confined to six Representatives, of whom the greater Part might *possibly* have been of the Tribe of Levi, if it had pleased the Electors: yet, on the other hand, it might have so have happened that *not one* of that Tribe would have had a Chance of being ever elected; as they were in each Tribe, at most, only as one to twelve. But to remedy this Inconvenience the Lawgiver had indirectly pointed out the right Way of proceeding in such Cases. The Tribe of Levi were in general the *best qualified* by their Education for interpreting the Laws: and hence it was the *Interest* of the several Electors not to neglect making Choice of some of them, as being their properest Representatives. And, if we can suppose that Envy might have had Birth in a State founded, as much as could be, in Equality of Power and Property, it is much more likely to have subsisted between any other two Tribes than between any one of them and Levi; because the Levites, by being as it were ingrafted in all the Tribes, were to be considered, in some sort, as one and the same with every particular Tribe. One of the greatest Posts subject to Election, the Office of Member of the Senate, however honourable it might have been accounted among the Israelites, was certainly *burthensome*: It was *not lucrative*, and the *Power* of it was *very much limited*. But, if it is still found that the Tribe of Levi had some Advantage over their Brethren in this respect, let it be remembered that, by their being *incorporated into the several Parts*, they lost their original Right of being considered in Elections as a *distinct Member, of the whole Body*.

g Chap. XLIV. 22.

h Numb. XXXVI. 6.



From this general View of the Property and Privileges of the Tribe of Levi, there seems to be no Reason to conclude that their Condition in any of these respects was much superior to the Condition of the other Tribes. *The High-Priest and the Priests subordinate* to him rather appear to have been nearly on an Equality with *the Princes and Rulers*, as were the *inferior Order of Levites* to the *common Land-Holders*, in the twelve Tribes. And in Afterages, during the Asmonean Dynasty, if a Race of *Priests* GOVERNED the Jewish Nation, ‡ this proceeded not from any *Fault* in the Constitution; for no *better* Plan could be formed to preserve the Balance of Power even: i but it was the Effect of EMINENT PERSONAL MERIT on the one Side, and, on the other, of the FREE CHOICE OF A GRATEFUL PEOPLE.

[v.—2º.) BESIDES the Exceptions made to the Portion allotted to one particular Tribe, there remains an Objection of a more general Nature, which, as it essentially affects the Matter of these Prophecies, deserves to be attentively considered. It has been doubted “Whether the Land “of Canaan was *really* such as the Promises represent it. A Country, “(say these Objectors<sup>k</sup>) bordering on the *Deserts of Arabia*, subject to “the *pestilential Vapours* of the Dead Sea; a Country, for the most part “full of *Mountains, Deserts, and barren Woods*, cannot answer the Description of A LAND FLOWING WITH MILK AND HONEY: *neither is it credible*, (it is farther urged,) that *so small* a Tract of Land, “*so liable to Famine, could feed so many Millions of Inhabitants*, and besides “that *produce a great Quantity of Corn and Fruits* for Exportation.” As this Point has nowhere, that I know of, been sufficiently examined, I shall here collect together in one View the principal Circumstances (notwithstanding that some of them have been already mentioned in the Notes,) which I find recorded concerning the Holy Land, from the earliest Times to the present; in order that we may be able to form

i See Lowman's Govern. of the Hebrews; *passim*. k See Conf. de Metz. Dr. Shaw's Trav. P. 365. Univ. Hist. B. i. C. vii. and Mor. Phil. *passim*.

‡ This I apprehend is the Period of the Jewish History which Strabo (*Descript. Syriæ* Lib. xvi. P. 1104. *Amst.*) had in View, where he remarks “That “the Successors of Moses continued for some time to observe his Ordinances “justly and religiously; *but, when they invaded the Priesthood, they became superstitious and Tyrants.*” But it is not surprizing that an Heathen, full of Prejudices against *this peculiar Nation*, should thus stigmatize a strict Adherence to a Constitution directly levelled against Idolatry.

some Idea of it *in its better Days*, under the Divine Blessing: which we could never do, merely by viewing it in its modern State, lying, as it visibly is, under a Curse.

I. THE Land of Canaan or Palestine seems to have been *well peopled* as early as the fifth Century after the Deluge: for when Abraham returned to it, after the Famine which had driven him out, he found that he and Lot were streightened for Want of Room:<sup>l</sup> and, in Joshua's Time, it appears to have been full of Inhabitants:<sup>m</sup> from its Populoufness then we may infer the Richness of its Soil. The Plain about Sodom is allowed to have been once very *fertile*: and hence perhaps proceeded that Luxury, the Parent of those Abominations, which caused its Overthrow. The *Wine* of this Country is more than once mentioned about this Time;<sup>n</sup> and so likewise its *fat Cattle, Venison, Milk, Butter, Bread, Cakes, and Delicacies*.<sup>o</sup> We find that Jacob and Esau had such *numerous Herds of Cattle* in this Country, that the latter was obliged to remove with them and all his Substance to Mount Seir in Arabia:<sup>p</sup> And as Men were then more intent on Pasturage than the Cultivation of Corn, hence seem to have arisen the frequent Famines about this Period: but even during these Times of Scarcity, Canaan produced *such Fruits*, that they seem to have been thought an acceptable Present to the Prime-Minister of the most opulent Country in the World: And in distant Times from this Epoch, the two great Queens, who visited Solomon and Herod, carried some of them back to Arabia *felix* and Egypt, as being superior to any of the Productions of those fine Countries. From the Time Jacob went up to Egypt till the Exodus (which is 211 years,) we have no direct Account of the Land of Canaan, but may collect, from Places which shall be referred to presently, that it was in a very flourishing State. The Land on the other Side Jordan sufficiently appears at this Time to have produced Abundance of Cattle of all Sorts.<sup>q</sup> The Israelites are no sooner entered into the Land of Promise but they find *Plenty of old Corn of the Land, unleavened Cakes and parched Corn*, and have no farther Occasion for Manna:<sup>r</sup> and the Quantities of *Gold* and *Silver* found in Jericho,<sup>s</sup> with the Spoils of *Cattle* taken from Ai and other Places,<sup>t</sup> demonstrate that it was far from being a poor Country.

l Gen. XII. 9. m *passim*, part. Ch. XI. 4. and Judg. VII. 12. 1 Sam. XIII. 5.  
 n Gen. XIV. 18. XIX. 32 and 35. XXVII. 25. o *Ibid.* XVIII. 5, 6, 7, 8. XIX.  
 3. XXVII. 3, 9, 31. p *Ibid.* XXXVI. 6, 7, 8. q Numb. XXXI, and  
 XXXII. r Jos. V. 11. s Chap. VI. 19. VII. 22. t VIII. 27. XI.  
 14. and XXII. 8.



But still a better Argument may be deduced from the Appeal God makes to his People by Joshua 32 Years after their Entrance into it, viz. “Whether they did not EAT of the *Vineyards* and *Oliveyards* which they “had not planted.”<sup>u</sup> The Damage Samson did to the *standing-Corn*, to the *Vineyards*, and *Olives* of the Philistines indicates that the Promises in these respects were accomplished on God’s Part, though the Israelites had not done *theirs* in expelling them.<sup>w</sup> The Report made by the Danite Spies concerning the *northern* Part of Canaan was, *We have seen the Land, and behold it is VERY GOOD. — It is a LARGE Land — a Place where there is NO WANT OF ANY THING THAT IS IN THE EARTH.*<sup>x</sup> The Country about *Mount Ephraim* must likewise have been *very good*, since we are told that it afforded *Plenty* of BREAD and WINE AND WANTED NOTHING;<sup>y</sup> and we read that an Inhabitant of it *returning from his Work out of the Field at Even*, could entertain his chance Guests in the plentiful Manner we have it related.<sup>z</sup> And Boaz, an Ancestor of David, is represented as having much *Corn* on his Estate in the *Land of Judah*.<sup>a</sup> The Israelites are threatened that their King would take *their Fields, and their Vineyards and Oliveyards, and their Asses, and the Tenths of their Sheep, and give them to his Servants.*<sup>b</sup> That the *Southern* Part of the Land of Judah and the neighbouring Country of Amalek (which was a Part of the promised Land) were very different at that Time from what they now are, appears (10.) from the *numerous Herds* and the *great Wealth* of Nabal,<sup>c</sup> and from the Provisions his Wife sent on a short Warning to David: “And Abigail made Haste, and “took *two hundred Loaves, and two Bottles* (or rather *large Jars*) *of Wine, “and five Sheep ready dressed, and five Measures of parched Corn, and an “hundred Clusters of Raisins, and two hundred Cakes of Figs;*”<sup>d</sup> and (20.) from the *great Quantity of Cattle and Spoil*, which both Saul and David took from the Amalekites.<sup>e</sup> The Portion of the *two Tribes and an half* seems not only to have abounded in good *Pastures*, but also in fine *arable* and *fruit* Grounds, by the different Sorts of Provisions which some principal Men of that Country brought to David.<sup>f</sup> The two *Galilees* are described at this Time as abounding *in Asses, Camels, Mules; and in Meat* of all Sorts, but particularly in *Oxen and Sheep; and in Bread, Wine, Oil, and in Figs and Raisins.*<sup>g</sup> The large Distribution of

<sup>u</sup> Chap. XXIV. 13.    <sup>w</sup> Judg. XV. 3.    <sup>x</sup> Ch. XVIII. 9, 10.    <sup>y z</sup> Ch. XIX. 16, 19, 22. see also XXI. 20.    <sup>a</sup> Ruth II, and III.    <sup>b</sup> I Sam. VIII. 14.  
<sup>c</sup> Chap. XXV. 1, to 36.    <sup>d</sup> Ver. 18.    <sup>e</sup> Chap. XXVII. 9.    <sup>f</sup> Chap. XXX, from Ver. 16 to 20.    <sup>g</sup> I Chron. XII. 40.

*Loaves of Bread, Pieces of Flesh, and Flagons of Wine* made by David to all his Subjects, is an Instance of their Plenty.<sup>h</sup> We read frequently of this King's and his Successor's Officers over the *Tillage*, over the *Vine and Olive-Yards*, and over the *Pastures and Flocks*;<sup>i</sup> and likewise of costly *Burnt-Offerings*; not to mention the stated *Sacrifices*. Solomon's daily Provision for his Table, (*viz. thirty Measures, of fine Flower, and threescore Measures of Meal, ten fat Oxen and twenty Oxen out of the Pastures, and an hundred Sheep, besides Harts, and Roe-Bucks, and Fallow-Deer, and fatted Fowls,*<sup>k</sup>) proves that he reigned over a rich Country; and the Security of his Subjects, *every Man resting under his Vine and under his Fig-Tree, from Dan to Beersheba*,<sup>l</sup> leaves us no room to doubt of their general Happiness and Opulence. And it appears that, though the Inhabitants of Israel are represented at this Time as *numberless*,<sup>m</sup> † they could still spare without Inconvenience for Exportation *twenty thousand Measures of beaten Wheat, and twenty thousand Measures of Barley, and twenty thousand Baths of Wine, and twenty thousand Baths of Oil*;<sup>n</sup> and it is observed that at the Feast of the Dedication of the Temple, the *Sheep and Oxen which were then sacrificed could not be told nor numbered for Multitude*.<sup>o</sup> Afterwards we find Isaiah speaking to the House of Judah saying, “Ye shall eat this Year such Things as grow of themselves, and in the second Year that which springeth of the same, and in the third Year *sow ye and reap, and plant Vineyards, and eat the Fruit thereof*.”<sup>p</sup> And we read in Ezekiel<sup>q</sup> that Judah and the Land of Israel *traded* with Tyre; and carried to that Market *Wheat* and other Grains, besides *Honey, Oil, and Balm*; and their *Commerce* seems to have been *very extensive* and flourishing under King Jehoshaphat.<sup>r</sup> In Hezekiah's Reign the *First-Fruits of Corn, Wine, Oil, Honey, and of the Increase of the Field* are brought in *Abundance*: and he is said not only to have had *Treasures for Gold and Silver, for precious Stones and Jewels of all Sorts, but also for SPICES, and PRECIOUS OINTMENTS*: besides *Store-Houses full of Corn, Wine and Oil; and Stalls and Cotes for Flocks,*

h 1 Chr. XVI. 3. i *Ib.* Chap. XXVII. 26, 27, 28, 29. k 1 2 Sam. XVII. 27, 28, 29. l Kings IV. 22, &c. m Chap. III. 8. n 2 Chron. II. 10. o 1 Kings VIII. 5. see also Ver. 63, &c. p Chap. XXXVII. 30. q Chap. XXVII. 17. r 1 Kings XXII. 48.

† The ingenious Author of a *Dissertation on the Numbers of Mankind* makes the whole Number of the Inhabitants of Palestine amount at this Time to 6,764,000; and adds that *it was at least five Times as populous as England*.  
Page 52.

and



and all manner of Beasts.<sup>s</sup> We are informed that Menahem, King of Israel, diverted Pul from attempting the Conquest of his Country by Means of a Subsidy of *a thousand Talents of Silver*, which he raised on his rich Subjects;<sup>t</sup> and that Jehoiakim exacted in like manner *a large Contribution* for the King of Egypt.<sup>u</sup> *The prodigious Armies* which we find the Kings of Judah and Israel brought to the Field of Battle about this Period<sup>w</sup> (one of which amounted to 1,160,000, and was made up only of two Tribes,) prove, not only the Fertility of the Land of Canaan, but also that the Promises made to Abraham, in respect to the wonderful Increase of his Seed, were accomplished. During the Captivity of Judah, the poor of the Land are left by Nebuzaradan to be *Vine-dressers and Husbandmen*.<sup>x</sup> At the Time appointed for the Restoration of the Jews, Darius permits that *Bullocks, Rams and Lambs* might be allowed out of his Revenues from that Country for the Temple: and so likewise as much *Wheat, Salt, Wine, and Oil* as was necessary for the public Service.<sup>y</sup> The Jews complained to Nehemiah that they had mortgaged their *Land and Vineyards*;<sup>z</sup> and it appears that, though they were at this Time in a State of Poverty, they still had *Corn, Wine, and Oil*:<sup>z</sup> and that Nehemiah's daily Provision was *one Ox and six choice Sheep, besides Fowls*; and once in ten Days, *Store of all Sorts of Wine*.<sup>a</sup> The Levites about this Time bear strong Testimony to Moses where they say, "*They* "*(their Ancestors) took strong Cities and a fat Land, and possessed Houses full of Goods, Wells digged, Vineyards and Oliveyards, and Fruit-Trees in Abundance*: so they did eat and were filled and became fat, and delighted themselves in God's Goodness:"<sup>b</sup> and presently after, the Land of Promise is called "*A LARGE AND FAT LAND*, which God "*had given their Fathers to eat the Fruit thereof and the Good thereof*;"<sup>c</sup> and it is said to yield at that very Time "*much Increase* unto the Kings, "*whom God had set over them for their Sins, &c.*"<sup>d</sup> The People also resolve to bring the First-Fruits of *their Herds and Flocks, and of Fruits of all Sorts, and of Corn, Wine, and Oil*:<sup>e</sup> and Jerusalem is represented as a great Mart, and the Country about it as trafficking with the Tyrians, who brought there Fish and all manner of Wares, and took probably in return some of their *Wine, Corn, Grapes and Figs*.<sup>f</sup>

<sup>s</sup> 2 Kings XX. 13, and 2 Chron. XXXII. 27, &c.      <sup>t</sup> Chap. XV. 19, 20.  
<sup>u</sup> *Ibid.* XXIII. 33.      <sup>w</sup> 2 Chron. XII. 3. XIV. 8. XVII. 14, 15. XXV. 5.  
XXVI. 13.      <sup>x</sup> 2 Kings XXV. 12.      <sup>y</sup> Ezra VI. 9.      <sup>z</sup> *Ibid.* Ch. V. 3, 11.  
<sup>a</sup> *Ibid.* v. 18.      <sup>b</sup> IX. 25.      <sup>c</sup> *Ibid.* VV. 35, 36, 37.      <sup>e</sup> Chap. X. 36, &c.  
<sup>f</sup> Ch. XIII. 15, 16.

From this long Induction one may, I think, draw this Conclusion, that the Land of Canaan was a *good* Country in *most* Parts of it, and that for the Space of near *two thousand Years*; that, at *particular* Times, it abounded in the *choicest Produce of the Earth*; and that at *no* time, during this Period, it can be pretended that it was a *bad* Country. But even though it should be allowed that at some Intervals in this space of Time it had been such, Moses's Veracity would not therefore be questionable, for he had very expressly forewarned the Hebrews that the Blessings of the Land of Promise were in a great measure conditional, and depended on their Obedience. And the Event has shewn that God has sometimes been pleased accordingly to *make a fruitful Land barren for the Wickedness of them that dwell therein*; and, on the other hand, that this Country was never so plenteous as when they religiously observed His Laws.

II. If it should be said that the Authority hitherto produced is suspicious, as it comes from Writers prejudiced in favour of their own Country: it is replied that the Conclusion here made is not from Descriptions purposely made to recommend it, but from incidental Circumstances scattered in their Works. And if this should not satisfy such Objectors, let them hearken to Persons whose Interest led them to make not the most favourable mention of the Land of Canaan. The Spies whom Moses sent to view this Country deserve to be ranked in this Class. The Number, Strength, and Opulence of its Inhabitants terrified all these Men, two only excepted, who deservedly lived to reap some of its Produce: The rest of their Party conspired to bring an *evil Report* of the Land as to its *Inhabitants*, whom their Fear had magnified into Giants, both as to Stature and Brutality; but, at the same Time, they seem agreed in their Account as to its *Goodness*; they brought some of its Fruit, as a Specimen of what might be expected, and said to Moses, *We came unto the Land whither thou sentest us, AND SURELY IT FLOWETH WITH MILK AND HONEY, and this is the Fruit of it.*<sup>g</sup> The Assyrian General, Rabshakeh (whose Prejudice against JEHOVAH and His People is sufficiently known) when he solicits the People to a Revolt, says, "Make an Agreement with me by a Present, and come out to me, and then EAT YE EVERY MAN OF HIS OWN VINE, AND EVERY ONE OF HIS FIG-TREE, AND DRINK YE EVERY ONE OF THE WATERS OF HIS CISTERN; until I come to take you away unto a Land LIKE YOUR OWN LAND,

g. Numb. XIII. 32, 26, 27.



"A LAND OF CORN AND WINE, A LAND OF BREAD AND VINE-  
"YARDS, A LAND OF OIL OLIVE AND OF HONEY." <sup>h</sup> To these I  
shall add the Emperor Julian, because his Testimony is nearly akin to  
the preceding ones, on account of his Apostacy. He says indeed no-  
thing expressly that I can find of the nature of Judea, but by the *Eulo-*  
*gium* he makes of *Damascus and its Environs*,<sup>i</sup> he describes in Part the  
Land promised to Abraham, and possessed by David and his Son. Ac-  
cording to him no Part of the World rivalled this Canton in *Beauty*,  
*Convenience*, and *Fertility*. He enlarges much on THE FIGS of this  
Country; "which (says he) far exceed Honey in Sweetness; are supe-  
rior to any Fruit whatever; may be preserved a long Time, and be  
transported into foreign Countries; are a proper ornament of Banquets,  
and a royal Delicacy:" and by this Observation which he quotes  
from Herodotus, viz. (*παρ' οἷς οὔτε σικκα ἐστὶν, οὔτε ἄλλο ἀγαθὸν οὐδέν,*) *who*  
*have neither Figs nor any other good Thing*, he proves that Moses's Cha-  
racteristic of Palestine was a *good one*, when he describes it as *a Land*  
*of Figs*: and, as it has been proved that it actually produced a suf-  
ficient Quantity of that Fruit, he proves in effect the whole of Mo-  
ses's Description, whether the Particulars of it are enumerated, or whe-  
ther it is briefly called, according to the known Phrase, *a Land flowing*  
*with Milk and Honey*.

III. HERE we might rest, as having sufficiently vindicated the Jew-  
ish Lawgiver from the Charge of Falsehood, which some Writers bring  
against him; the Nature of the Evidence last-mentioned being univer-  
sally allowed to be the strongest that can be produced. But, as two of  
the Instances are extracted from *Authors of that Nation*, and the Inference  
from the other *may not perhaps be thought so conclusive*, let us next hear  
what *Heathens* and *Mohammedans* assert concerning Palestine; (for I pass  
over in this Place the Testimonies of Josephus himself<sup>k</sup> and what he has  
recorded from Hecatæus,<sup>l</sup> and likewise of Jerom, another Native of  
this Country;) and if I mention one or two *Christians* at the Close of  
this Head who bear Witness to this Point, I would not have them con-  
sidered as *Friends to Moses*, but only as THE LATEST WRITERS I know  
of, who argue in this Case from ocular Demonstration. I begin with  
Strabo; who, indeed, gives but an unfavourable Account of *Jerusa-*

<sup>h</sup> 2 Kings XVIII. 31, 32.

<sup>i</sup> Epist. XXIV. to Serapion.

<sup>k</sup> See his fine

Description of this Country, *De bello Jud. Lib. iii. Cap. iii.*

<sup>l</sup> See the first Book against

Apion, Page 1347. *Hudf.*



*lem*: † for he says that Moses soon gained Possession of it; because that Place was not worth contending for, it being full of Rocks; it is however (continues he,) well watered, considering that the Neighbourhood is dry and barren, and for sixty Furlongs stony.<sup>m</sup> But in regard to *Jericho*, he affirms that it is situated in a Plain surrounded with Hills, like an Amphitheatre; that the Palm-Tree grows there, in the midst of other fine Shrubs; that it is a fruitful Country, abounding with Dates; is well supplied with Water for the Space of an hundred Furlongs, is full of Houses, and is the Paradise of *Balsam Trees*, which he describes; and concludes with saying, that it is very valuable, and that it grows *only in this Place*.<sup>n</sup> The Description he gives of the *Asphaltites*, or Dead Sea, under the Name of *Sirbon*,<sup>o</sup> is nearly the same as that which we meet with in Josephus, ‡ Diodorus Siculus, p Solinus q and the Arabian Geographers. Strabo seems astonished that *Jamnia*, and some neighbouring Villages, could bring out *forty thousand* armed Men into the Field of Battle.<sup>r</sup> He takes Notice of a large Forest between the last-mentioned Place and Mount Carmel; and observes that in the Bay near this Promontory stood anciently *many Towns*, but of which scarce any Thing remained besides their Names.<sup>s</sup> After having mentioned the Libanus and Antilibanus and the *fertile Plain* between them, he says that it is watered by Rivers, especially the Jordan, which pass through a

<sup>m</sup> Lib. XVI. P. 1104, 1106. Ed. Amst. 1707.    <sup>n</sup> Ib. P. 1106, 1107.    <sup>o</sup> P. 1107.  
<sup>p</sup> Lib. II. Page 131. *Rhodom.*    <sup>q</sup> *Polyhistor.* Cap. XXXVI.    <sup>r</sup> Page 1100.  
<sup>s</sup> *Ibid.*

† I have not extracted from the Authors here quoted such Places only as represent Judea as *a good Country*, but such also, wherever they occurred, which may be thought *the most opposite to that Notion*.

‡ *The Manner* in which this Historian expresses himself on this Occasion is very remarkable; viz. It is said that this Lake was occasioned by Lightning, “by reason of the Wickedness of its Inhabitants: and one may still see the Remains of the heavenly Fire, and discover some Vestiges of the five Cities; and any one who chuses to go on the Spot will be satisfied of the Truth of the Stories he has heard concerning Sodom:”<sup>1</sup> And Philo to the same effect remarks, “That in *Syria* there were still to be seen in his Time Monuments of the surprising Overthrow of impious Men and their Cities, in the Ruins, Cinders, Sulphur, and Smoke issuing from the Places,<sup>2</sup> and by a Flame which at Times bursts out, as happens frequently in Places which have been set on Fire.” See also what Moses foretells to this Effect.<sup>3</sup>

<sup>1</sup> *De bell. Jud. Lib. iv. cap. iv. P. 1195. Hudf.*    <sup>2</sup> *De vita Mosi. Lib. ii. P. 662. Frankf.*  
<sup>3</sup> Deut. XXIX. 22, &c.



*rich Country abounding with every Thing*, and observes that this last River runs through a Lake producing aromatic Shrubs.<sup>t</sup> Strabo's ancient Interpreter confirms in a summary Way the foregoing Account, when he says that this Country is *an happy one, abounding in Rivers*, and remarkable for the Jordan.<sup>u</sup> Dioscorides<sup>w</sup> observes of the *Bitumen*, that a particular sort was generated in a Lake in Judea. Theophrastus takes Notice of the excellent Balsam no where else to be found;<sup>x</sup> and in another Place, that the Fruits of Jericho could be preserved a long Time.<sup>y</sup> Diodorus Siculus says that as much of this Country as bordered on *the fine Rivers*, or *had Springs*, produced *excellent Balsam*, which, he likewise adds, was *peculiar* to Judea:<sup>z</sup> and that the neighbouring Arabs lived in a great Measure on *Milk and Honey*.<sup>a</sup> Pausanias observes of the Palm-Tree that it produces a Fruit good for Food,<sup>b</sup> mentions the Balsam,<sup>c</sup> and says, *That he himself had seen the Lake Asphaltites*.<sup>d</sup> And Polybius affirms that Galilee yielded sufficient Quantity of Corn and of all other Necessaries for the support of Antiochus's Army.<sup>e</sup> Tacitus says that in Judea Showers are uncommon but the Soil is fertile: and that Corn abounds in it as in Italy, and that Balsam and Palm-Trees grow in it besides:<sup>f</sup> neither does he forget to mention the strange Nature of the *Dead Sea*, and the Tradition concerning the Cause of it.<sup>g</sup> and says in another Place, that a great Part of it was full of Villages.<sup>h</sup> Justin<sup>i</sup> commends this Country on account of the Temperature of its Air and the Fertility of the Soil; and observes of the Balsam-Tree, that it grew *only* there, and contributed much to enrich that Country; and that the Lake Asphaltites is of a sulphureous Nature, &c.<sup>k</sup> Pliny says of the Country near Jericho that it is planted with Palm-Trees and has many Fountains; and of the Jordan, that it is a fine River, which flows slow, being as it were willing to give as much of its good Water to the Inhabitants as it can before it mixes with *the pestilential Asphaltites*, which he describes immediately after;<sup>l</sup> that the Lake of Genesaret is surrounded with pleasant Towns, &c.<sup>m</sup> and that in the maritime Parts of Syria (under which Name Judea is often comprehended,) the *Olive-Tree* grows *spontaneously*.<sup>n</sup> Lastly, Ammianus Marcellinus describes Pa-

<sup>t</sup> P. 1095.      <sup>u</sup> Chrestom. Lib. XVI. P. 1307, *ibid.*      <sup>w</sup> Lib. I. Cap. 99 and 100.  
<sup>x</sup> Hist. Plant. Lib. IX. Cap. 6.      <sup>y</sup> *Ibid.* Lib. II Cap. 8.      <sup>z</sup> See also Plin. Nat. Hist. Lib. XII. c. 24.      <sup>a</sup> Lib. XIX c. 104.      <sup>b</sup> Lib. IX. c. 19.      <sup>c</sup> Lib. IX.  
<sup>d</sup> Lib. V.      <sup>e</sup> Lib. V.      <sup>f</sup> Histor. Lib. V. cap. 6.      <sup>g</sup> *Ibid.* See also Solinus.  
<sup>h</sup> *Ibid.* cap. 8.      <sup>i</sup> Cap. XXXVI. Lib. XXXVI. 3.      <sup>k</sup> *Ibid.*      <sup>l</sup> L. V. C. 14, & 15. & XXXV. C. XV.      <sup>m</sup> See some farther Account of this Country in the Notes on Asher.      <sup>n</sup> L. XV. c. 7.



lesthine as *abounding with tilled and fine Grounds*, and as having some *beautiful Towns*.<sup>o</sup>

IV. THE Country of Palestine does not seem to have been a despicable one from the View we have of it in the *Arabian* Geographers, notwithstanding that it had already greatly suffered under the Saracens and by the Crusades. BETANIA (the same as *Basban*) is said in Giauhari and in the Camus to signify *a plain and soft or fruitful Soil*: to which Etymology is added in the latter of these Books the following summary Account, *viz.* "Betania is a Country near Damascus, in which grows *the best of Corn*, and the Soil of it is a light Sand." Palestine reaches to the Territory near Damascus, according to Sharif Ebn Edris. This last mentioned Author, 'Abu'l-Feda, and the Arabic Geographical Lexicon agree in representing Damascus and its Environs as the *finest Country in the World*: the first of them says that all the Water of Damascus empties itself into the River Zachar, which has its Rise in the Sea of Tiberias, and that *the Vale about it is covered with ALL MANNER OF FRUITS and FULL OF RIVERS*.<sup>p</sup> Saphad is said to be "a Town situated above the Lake of Tiberias, having a strong and well-built Fort, with Canals and Aqueducts; and in the Vale between it and the Lake are Gardens."<sup>q</sup> "Tiberias, before it was destroyed by Saladin, was a Place of Note, and is still remarkable for its hot Baths."<sup>r</sup> "Sidon is situated in a most delightful Country, in which the Vales, Plantations and Rivers are agreeably interspersed:"<sup>s</sup> It is also said to be "in the Jurisdiction of Damascus, and famous for the Abundance of its Vines,"<sup>t</sup> "At Acca is a good and safe Harbour for Ships; and close by it is a fine Vale full of Villages."<sup>u</sup> "Sjiniun, near the Jordan and between Neapolis and Beisane, is a beautiful little Town, abounding with Water and Fountains."<sup>w</sup> Nabolus (or *Naplose*, the ancient SICHEM) "is a neat Town, and abounds with Water; is thirteen Parangs distant from Jerusalem; was called *Gerisim* by the Jews; &c."<sup>x</sup> "Joppa is now a small Sea-Port, but formerly a very safe and noble Harbour; it was also well fortified and much frequented by Merchants."<sup>y</sup> "Lydda, now a small Town, but formerly was very plentiful."<sup>z</sup> "Asfultum, in the Plains of the Jordan, opposite to Jericho, abounds with

<sup>o</sup> Lib. XIV.      <sup>p</sup> Fifth Division Clim. 3.      <sup>q</sup> 'Abu'l Fedah long. 37. 35. lat. 32. 30.      <sup>r</sup> *Id.* long. 58. 15. lat. 32. 5. and Geog. Lex.      <sup>s</sup> *Id.* long. 58. 55. lat. 33.      <sup>t</sup> Geog. Lex.      <sup>u</sup> Sharif Ebn. Edris 5. Div. Clim. 3. and Schultens Geog. Index.      <sup>w</sup> Lex. Geog.      <sup>x</sup> *Idem.*      <sup>y</sup> 'Abu'l Fed. long. 56. 40. lat. 32. 20.      <sup>z</sup> *Id.* in his Add. to the Syr. Tab.



“many Fountains and has many Gardens: the Pomegranate of this Place is  
 “much esteemed and sought after all over the Provinces: the Town is polite and  
 “populous.”<sup>a</sup> “Ramla (the same I suppose as Rama) was formerly a con-  
 “siderable Town; it is still noted for good Water, whether it issues from  
 “its Springs, or is collected in Reservoirs: the Town lies in a Plain, and  
 “the Soil about it is a light Sand.”<sup>b</sup> There is nearly the same Account  
 of Jerusalem in the Nubian Geography (as it is called) as we meet with  
 in most of the modern Relations; which, as it is chiefly a Description  
 of the Buildings, I pass over; and shall only observe, that it is there  
 called AN ILLUSTRIOUS AND ANCIENT CITY, and said to be “fi-  
 “tuated on an Hill of an easy Ascent; and near it are Gardens extremely  
 “pleasant and full of various Trees and Shrubs.”<sup>c</sup> “Bethlehem is situated  
 “in a Plain; and not far from it in a Vale is a Town surrounded with  
 “Hills, but planted with thick Groves of Olives, Figs, Dates, and other  
 “Fruits.”<sup>d</sup> “Tekoa is a Town dependent on Jerusalem; whose Honey is  
 “SO EXCELLENT as to have become proverbial, (but in the Talmud it  
 is noted for its Olives:”)<sup>e</sup> “Ascalon is called the SPOUSE OF SYRIA;  
 “as being fit to be matched with it, on account of its Beauty,” &c.<sup>f</sup>  
 “The City Ammon, mentioned in the Chronicles of the Israelites, has  
 “many Villages and extensive Fields near it:”<sup>g</sup> “it has fine arable Grounds,  
 “and the Soil is pure and good:” it is said by some Geographers “to  
 “have been built by Lot the Prophet, as ‘Abu’l-Feda observes.<sup>h</sup> The  
 “Dead-Sea is called the Stinking Sea, THE HABITATION OF LOT,  
 “and THE SEA OF SADUM AND GAMUR, WHICH GOD OVER-  
 “THREW; and it is observed that no Animal whatever will live near its  
 “Waters.”<sup>i</sup> “Salamya, a Town near the Lake and bordering on the  
 “Desert, abounds in Water and Trees: the Country near it is fertile  
 “and has many Advantages.”<sup>k</sup> “Near Pelusium is Bilbais, a Town of  
 “the oriental Part of Delta, which abounds in Trees but particularly in  
 “the Palm-Tree.”<sup>l</sup> And, lastly, “to the East of the Nile, from Busis  
 “to Ansana, is a Tract of Country abounding in Pastures and delightful  
 “Places, and remarkable for its Fertility and Fruits.”<sup>m</sup>

a Bohadin’s Life of Saladin by Schultens P. 227.

b Mositarechi in ‘Abu’l-Feda

long. 56. 50. lat. 32. 40.

c Part. v. Clim. iii.

d Ibid.

e Lex. Geog.

f Ibid.

g Ibid.

h Ibid.

i Sharif Ebn Edris Part. v. Clim. 3. & Geog.

Lex. see also ‘Abu’l-Feda.

k ‘Abu’l-Feda long. 61. lat 34. 20.

l *Ib.* long.

54. 35. lat. 30. 10.

m Sharif Ebn Edris P. iv. Clim. ii.

V. I SHALL close this Point with an Observation of two judicious Travellers; *viz.* “That there is no forming an Idea of Judea’s *ancient flourishing State*, when under the Influence of Heaven, from what it is “now under a visible Curse:”<sup>n</sup> † and “That the Barrenness, or Scarcity which some Authors may, either ignorantly or maliciously, complain of, doth not proceed from the Incapacity or natural Unfruitfulness of the Country, but from the Want of Inhabitants, and the great Aversion there is to Labour and Industry, in the few that possess it. “There are besides, such perpetual Discords and Depredations among “the petty Princes who share *this fine Country*, that, allowing it was better peopled, yet there would be small Encouragement to sow, when “it was uncertain who should gather in the Harvest: otherwise, THE “LAND IS A GOOD LAND, AND STILL CAPABLE OF AFFORDING “ITS NEIGHBOURS THE LIKE SUPPLIES OF CORN AND OIL, “WHICH IT IS KNOWN TO HAVE DONE IN THE TIME OF SOLOMON.”<sup>o</sup>

[vi.] TO CONCLUDE: Upon the whole there appear evident Marks of Wisdom in God’s selecting a particular Family to be the Guardians of His Laws. The Founder of it, on account of his Faith and Obedience, obtains ample Rewards, both present and in Reversion. His Posterity for many wise Reasons have not the immediate Fruition of the Promises; but they are frequently renewed to them in the mean-time by the Almighty, who so far is pleased to comply with their Infirmities as to reside among them in visible Symbols; and, in every Prophecy He delivers to them, to discover more of His Designs. At last when they come to take Possession of their indisputable Right, a Country than which none could be better situated with respect to the rest of the World, we find it divided among the People in the wisest and most impartial Manner; so as to be an adequate Reward for each distinct Tribe, according to the Merit of the respective Founders of them, or of the Tribes them-

<sup>n</sup> Mandrel’s Journey from Jerus. to Alep. P. 63.

<sup>o</sup> Dr. Shaw’s Travels P. 365.

† I cannot here omit the Testimony of Brochard<sup>1</sup> (a Writer of the XII<sup>th</sup>. Century) who says, “That the Dead Sea is always smoking, looks dark and “dismal, and sends forth a black Vapour: and it appeared to me *when I saw* “*it like the Entrance of Hell.*”

<sup>1</sup> *Descriptio Terræ Sanctæ. Pars I. Cap. vii. Sect. 35.*



selves. And, though we cannot pretend to discover the Wisdom of *every Part* of the Plan, we may safely conclude from that Outline which may still plainly be traced, that THE WHOLE was uniformly worthy of the Divine Creator. And that the Prophecies were duly fulfilled, may perhaps be proved more clearly than any other Event of equal Antiquity; for the most material Parts of their Completion, (*viz.* that the Land of Canaan answered the Description given of it both by Jacob and Moses, and that the Advent of the Messiah was at the Time predicted,) are Points established beyond all Contradiction: since Authors *sacred* and *profane*, *ancient* and *modern*, *Friends* and *Foes*, AGREE in confirming the first of them; and the *Jew* may still wait for the Accomplishment of the latter, but A CHRISTIAN *knows by the clearest Evidence of Reason and Scripture, as well as by sensible Demonstration*, that THE MESSIAH HAS ACTUALLY BEEN IN THE WORLD, AND WILL NOT RETURN TO IT AGAIN TILL THE END OF IT, AT THE GREAT DAY OF JUDGMENT.



ΣΥΜΜΕΤΡΑ ΤΑΙΣ ΗΛΙΚΙΑΙΣ  
ΠΡΟΣΦΕΡΕΙ ΠΑΙΔΕΥΜΑΤΑ Ο ΘΕΟΣ.

THEODORET. *Hæret. fab. Lib. V.*

*Cap. xviii. Pag. 291. Paris.*



## T H E

## A P P E N D I X. NUMB. II.

A DISSERTATION ON THE CHARACTER OF  
THE PATRIARCH ABRAHAM.

**T**HAT God should never have *left Himself without a Witness in the World*, or have disregarded *any* Part of his rational Creatures after He had first formed them; That in His Government of the World He should have been directed in His Choice of particular Persons by their *Merit*; or, at least, by some apparent Degree of *Moral Fitness*, seem to be allowed Principles of Natural Religion: and they are found perfectly agreeable to Revelation. We may go one Step farther and observe, That a wise and benevolent God would probably be induced to manifest Himself gradually, in proportion to the Exigencies of Men; constantly adapting the Matter and Form of His Declarations to their progressive Capacities. This Position, I am well aware, the strenuous Advocates for the Dignity and Perfection of human Nature will not readily allow: it seems, however, as much founded in Reason as it is in Scripture; and their bare *Negative* will avail little against the Feelings of Mankind in general, and the Experience of all Ages.

If we examine the History of God's Providence of the World, we shall find it conformable to these Rules. Some positive Institution is allowed to have been the best Mode of Religion in the Infancy of the World: and such were the Sabbath and Sacrifices. If Men's Days were remarkably prolonged in that Period; it was a wise and just Provision of the Almighty, that He might give them the necessary Time to learn their Duty in its several Branches, and to contrive Means to make their Abode on Earth comfortable. Nor was this all: they were also favour-

ed with a Glimpse of the two great Blessings of *Redemption* and a *future State*. And the Preachers of Righteousness gave them besides an Opportunity of rectifying their Deviations from the Line of Truth.

After the most signal of all the Judgments ever yet experienced by the whole Race of Men, God was pleased to establish a Covenant with the few, whose Virtue had preserved them from the general Inundation. The former Longevity was now indeed contracted within narrower Bounds: but then they not only inherited the civil and religious Improvements of the Antediluvian World; but they received also new Instructions for their Conduct, and obtained a Grant of more extensive Privileges; which were ratified to them by a particular Mark in the Heavens: This visible Sign of the Covenant ought to have kept alive the Memory of it; to have alarmed their Fears, and to have confirmed their Hopes. But even while there still lived a Witness of God's just Severity against Sin, the whole new World conspired to frustrate the Designs of Providence. They being now numerous, it was Time that they should disperse, that the Earth in its different Parts might begin to be tilled and inhabited. This benevolent Plan they agreed to oppose: but God forced them to desist from their Project, and to comply with their Interest.

In the Course of a few Generations, when the Worship of the one true God was almost obliterated by human Inventions, and Vice, in consequence, very much prevailed; He thought this a proper Season to display in an eminent manner both His Wrath and Mercy. He overthrew five Cities with their abominable Inhabitants: the Memorial of which Fact remains to this Day in the Lake Asphaltites, and has been acknowledged as a Judgment by all Nations in every intermediate Age. And, on the other hand, Mankind has all along tasted, and ever will reap, the Fruits of the Covenant God entered into about this Time with the Patriarch Abraham.

A Person, on whom such extraordinary Blessings were conferred, one might well presume to have been a signal Example of Goodness and Piety: such he is represented in the Scriptures, and by all the Eastern Writers. And there has never lived one (excepting the Holy Jesus, his Son according to the Flesh,) whose Virtues have been so constantly and universally celebrated in all Parts of the World. For Abraham, next to the Founders of their respective Religions, has always been the most honoured not only by Jews and Christians, but by the Brachmans, by the



the Magians and all the Followers of Zoroaster, as well as by the different Sects of the Mohammedans.

But though Abraham's Character has stood the Test of all Ages, there are not wanting some who will object That he is recorded to have prevaricated : That he married in a prohibited Degree of Consanguinity : and That he was guilty of Polygamy and Concubinage. Again, as they expect to find in him such a Perfection as neither Reason can expect, or the Times wherein he lived could warrant, they impeach his religious Conduct, in that it was not wholly disinterested or free from Idolatry, and from Doubt ; and it has been insinuated that it was only in a Dream that he thought of sacrificing his Son ; otherwise (say these Objectors) he must have been superstitious, or an Enthusiast.

If any Motive can justify the disguising the Truth, it is the Hopes of preserving thereby one's own Life and the Honour of another Person, as it happened twice to Abraham with regard to Sarah.<sup>a</sup> Again, the Laws of God and Man allow Parents to conceal the Truth from Children, and from grown Persons in certain Circumstances, when thereby some good Moral Purpose can be answered. When Isaac, ready to be offered in Sacrifice, asked his Father, *Behold the Fire and the Wood, but where is the Lamb for a Burnt-Offering?* Abraham prudently and affectionately replied, *My Son, God will provide Himself a Lamb for a Burnt-Offering.*<sup>b</sup> Some Christians indeed have endeavoured to represent the former of these Instances as an Act perfectly consistent with the strictest Rules of Morality ; but no inspired Writer has ever apologized for Abraham in that respect.

The Person he married was one whom neither a Jew, a Christian, nor an Heathen in most Societies could legally take to his Bed. But the Law under which Abraham lived laid no such Restraint on him. The State of Nature absolved him from Sin in that Act. Polygamy and Concubinage we have long since known to be Breaches of the Law of Nature. But the Patriarchs, unacquainted with the Perfection of that Law, seem not to have thought that they violated by those Means the conjugal Union. Far different is their Case in these respects from that of the Royal Prophet ; who acted against Nature more enlightened and against an express Revelation. He was accordingly punished for his manifold Incontinence : and had he not been *a Man after God's own Heart*, in religiously adhering to the positive Duties of the Worship established by the Lord, we have reason to suppose that he would have been cut

<sup>a</sup> Gen. XII. 14; &c. XX. 2.

<sup>b</sup> Chap. XXII. 7, 8.

off immaturally from the living, and would not have *died full of Days and full of Glory*.

But to return to Abraham : those who object to his religious Deportment in that it was not void of secular Views, should consider That he did not ask God, "*What wilt thou give me?*" till God had said, *That He would be his exceeding great Reward.*"<sup>b</sup> The obvious Import of the Question then is chiefly as to the Nature of the Promise which God had just before made him : and it may imply a modest Request to God to give him a Child to inherit the Promises. Abraham's Conduct therefore in this Instance is consistent with the purest Religion. That he had acted from the first as persuaded that Virtue was to be its own Reward, appears from his quitting his native Country and Possessions on a religious Motive, to be a Sojourner in the Land of Canaan. And, though in Time he acquired in it great Wealth, this seems to have been for the most part the natural Fruits of his Industry.

That Abraham distrusted not God's Word, when He promised him that he should inherit the Land of Canaan, should seem probable from the Context ; for immediately before we have the strongest Testimony which can be given of a Person's Faith : *viz. He believed in God, and it was counted unto him for Righteousness.*<sup>c</sup> The Tendency therefore of his Question, *Whereby shall I know that I shall inherit it?*<sup>d</sup> seems clear from the Event and from God's Reply, That he meant to have *a Sign* given him, and to learn *the Time and Manner* in which his Posterity were to be put in possession of that Country : and this, in order that he might have some *Token*, whereby he might assure them of the Promises which were distant, and be enabled to direct them in the Execution of God's Plan. We find throughout the Scriptures that the best Persons (Gideon,<sup>e</sup> Hezekiah,<sup>f</sup> Mary<sup>g</sup> and the Apostles<sup>h</sup>) in the like Circumstances acted nearly in the same Manner : and that God never blames them for such Petitions : but on the contrary sometimes unasked, as in the Case of Moses when He appeared to him in the Bush,<sup>i</sup> He gave them Signs ; which no one is recorded to have refused but incredulous Ahaz.<sup>k</sup> Hence we may infer that there was properly speaking neither Diffidence nor Presumption in such Questions ; and that God required not under former Dispensations, any more than did our Lord of his Disciples, That Men should believe Them on Their own Authority, but because of the

<sup>b</sup> Gen. XV. 1, 2.

<sup>c</sup> *Ibid.* Ver. 6.

<sup>d</sup> Ver. 8.

<sup>e</sup> Judges VI. 17.

<sup>f</sup> 2 Kings XX. 8.

<sup>g</sup> Luke I. 34.

<sup>h</sup> Matt. XXIV. 3.

<sup>i</sup> Exod. III. 12.

IV. 3.

<sup>k</sup> Isai. VII. 11, 12.



Works which they saw :<sup>k</sup> which Evidence could not but encrease their own Faith, and conduce to establish the Faith of others.

If Abraham had been educated in Idolatry, the greater must have been his Virtue in surmounting the Difficulties of rooted Prejudice, by the Exertion of his rational Powers. But it is confidently said “That the “Abrahamic Reformation from Idolatry was but imperfect ; for though “Abraham had rejected all Image-Worship, yet he still retained the mediatorial Worship of Angels, which had been the Rise and Foundation of it.”<sup>l</sup> This Charge so injurious to the Patriarch’s Character has not the least Ground to support it. What I suppose was the Ground of this Conclusion, is, that Jacob (who might be supposed to have agreed in religious Sentiments with Abraham) in blessing Joseph’s Sons, says, *The Angel which redeemed me from all Evil bless the Lads.*<sup>m</sup> But it is evident from the Context and other Places that Jacob meant no other Person by that Expression than THE LORD JEHOVAH, or *the God whom Abraham, Isaac and himself worshipped.*

In regard to Abraham’s intended Sacrifice of his Son, as it is the most glorious Instance of Faith upon record, it is no Wonder it should have been spoken against by Sceptics. That God should try His Creatures on particular Occasions, cannot surely be doubted by any one who knows that the End of his Creation is Virtue, and that Providence sometimes interposes in the Government of the World : That God should be pleased to proportion those Trials to our Abilities to bear them, may reasonably be expected from His Wisdom and Justice : and That He has actually made this the Rule of His Conduct, the History of His Dispensations satisfactorily shews. God did not command the Father to offer his only-begotten Son, whom he tenderly loved, till about fifty Years after He had first manifested Himself to him ; till Abraham’s Faculties had been improved to the utmost by repeated Revelations and Miracles ; in short, till he could *reason* with himself that the Almighty might, for some wise Purpose unknown to Man, suspend for a Moment, on particular Occasions, the eternal Laws of Morality, as well as of the material World. *He was fully persuaded from Experience That what God had promised, He was able to perform.* He knew that that very Son whom he was preparing to offer had been born to him contrary to Hope and beside the established Course of Nature, and therefore he justly inferred *that God would raise him from the Dead.*

<sup>k</sup> John V. 31, 36.

<sup>l</sup> Mor. Phil. Vol. iii. P. 106.

<sup>m</sup> Gen. XLVIII. 16.

But

But how was Abraham *sure* of the Divine Command? might he not have mistaken the Suggestions of a warm Imagination for the Impulse of the Spirit? For before he determined upon an Act contrary to Nature he must have had the highest Degree of Evidence that *God, and He ONLY*, enjoined it.

The whole of Abraham's History tends to shew that his Faith was founded on reasonable Principles, and that his Obedience was the Result of Conviction. As distant from Enthusiasm as it was from Superstition, his Devotion appears to have always been pure, manly, noble. More intimately acquainted with his Maker than any Son of Adam, after repeated Trials and Signs he could easily distinguish the Means and Manner God had fixed upon to declare His positive Will; and this, whether it was done in Visions of the Day or of the Night: whether a created Angel, or the Lord Jehovah personally appeared; or only a Voice, without any visible Form, was distinctly heard speaking to him. The latter of these Methods it was, God was pleased to make use of when He gave the World a Proof of the most consummate Act of Faith. A Vision of the Night might have appeared in distant Times not so credible, and the Command brought by an Angel might have been more liable to be questioned by Abraham himself than the well known Voice of that God, who he knew could not err, or deceive.

And though the severest Acts of Virtue become easy by Habit, yet never can the good Man, while in the Flesh, totally divest himself of the tenderest Feelings of Humanity. The Conflict in Abraham's Bosom between his Religion and Affection must for a while have been obstinate (though perhaps less so to him than to any other Man) till he had Time to call in the Succours of Reason, which bad him not hesitate in resolving to part with his Son rather than with his God.

As he virtually sacrificed Isaac, he was entitled to all the Merit of the Action. At that very Instant in which he levelled the fatal Blow at the innocent Victim, the same Divine Voice which before had impelled him to Action, now restrained him from farther Progress. But (it is said<sup>m</sup>) "That God should actually and expressly command this, and then forbid it again, as the Story is literally told, is a Degree of Faith which every one cannot attain to."

Though Reason as well as Scripture teach us that the supreme Being, considered abstractedly, must necessarily be *immutable*; yet they both as



plainly declare that, if He is represented in any Relation to Man, He must also be viewed in some sort in an human Light: He must be described with bodily Organs, with Passions and Affections; that Men, by comparing Him with themselves, may form some Idea of His Excellencies, and better understand His Will. Now it has been shewn that it was in no wise inconsistent with the Divine Attributes to give this Command by way of Trial: but it would have been much more difficult to justify the Ways of God with Man, had He suffered His faithful Servant to execute an Action, the End of which had been fully answered by the actual Proof of the Intention of doing it.

But, as God had had before full Proof of Abraham's Sincerity of Heart and knew previously what he would do in those Circumstances, was there Occasion for this hard Trial?

God is indeed represented after this Event as saying, *Now I know that thou fearest God, seeing that thou hast not withheld thy Son, thine only Son from me.*<sup>n</sup> But it is manifest that here God only accommodates His Words to human Conceptions. Sometimes a mere Act of Volition, and in other Cases, as in the present, a full and determined Intention of complying with a Divine Command, would be sufficient, if the supreme Being was the only Object to be regarded. But as all His Dispensations have the Good of Men ultimately in View, He chuses for *their Sakes* that their Virtue should be tried by *some outward Act*; by which only they can form a Judgment of the Dispositions of others; and that they may thence be excited to follow their Example, when they see that He confers not His Rewards arbitrarily, but according to Merit and moral Fitness.

Another Reason which seems to have influenced the Almighty in putting Abraham upon this Trial may have been, That He might thereby prepare Mankind for the Doctrine of Redemption, which was in due Time to be effected through the Death of His own, only-begotten, Son. If it is urged, That this Sacrifice had no such Effect on the generality of Abraham's Descendants; this surely can no more derogate from the Goodness shewn by God in this respect to free and moral Agents, than the bare Assertion of some Persons in these Days can prove, that it is inconsistent with the Divine Attributes of Justice and Goodness to transfer the Punishment of guilty Man on the innocent Son of God, as the Scriptures throughout clearly and expressly declare.

<sup>n</sup> Gen. XXII. 12.

Still it is urged that mistaken Men from the Example of Abraham might be led in Afterages to offer the Fruit of their Bodies, from the Notion that it was the most pleasing Sacrifice to God. And Abraham's Sacrifice of his Son is assigned as the Cause of the human Sacrifices for which the Phœnicians have been notorious.

It has already been observed that the Sacrifice we are now considering answered some good moral Purpose. And it is an allowed Rule that there is no arguing against a Thing merely from the Abuse which may be made of it. The Parent's Love of his Offspring is so deeply implanted in human Nature that it can never be counteracted by the mere Force of Example, excepting those Cases when habitual Impiety and Superstition have quite destroyed all the softer Affections in our Frame. It does not appear that the Example of Abraham's Sacrifice had ever the least Influence over any of his Descendants in determining them to copy after him. If Jephthah sacrificed his Daughter, in Consequence of his rash Vow, he was superstitious and guilty of a great Sin : ‡ and so were the Phœnicians, and whoever else could suffer an erroneous Conscience to set aside the plain Dictates of Nature ; whether they did this in Imitation of Abraham, or not.

Before we conclude Abraham's Character, let us for a short Time consider him at the critical Moment when he received the interposing Command. If he had before suffered the Pangs of Death while he thought he should see no more the beloved Child of his old Age, the Joy he felt in his Breast on *receiving him, as it were, from the dead* must have been inexpressible. Then it was, we may suppose, that *he saw the Day of Christ and was glad* ; that God admitted him into his Council, informed him of the general Resurrection, and instructed him in the Doctrine

‡ The more probable Opinion seems to be that Jephthah did not sacrifice his Daughter : <sup>1</sup> for as by the Tenor of his Vow he was as much at Liberty to consecrate her to the Service of God, as he was to put her to Death, <sup>2</sup> it cannot be supposed that any Father, much less a good Man, would in these Circumstances chuse the latter Part of the Alternative ; particularly as she was an only Child, <sup>3</sup> and not only innocent, but beloved by all her Acquaintance. <sup>4</sup> The Text besides seems to intimate that she suffered no other Punishment than that of being sequestered from the World, and obliged to live and die a Virgin. <sup>5</sup>

<sup>1</sup> See Sykes's Conn. of Natural and Rev. Religion, P. 326, &c.

<sup>2</sup> Judges XI. 31.

<sup>3</sup> Ver. 34.

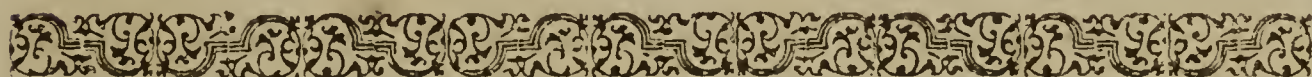
<sup>4</sup> Ver. 40.

<sup>5</sup> Ver. 39.



of Man's Redemption through his Seed; a Doctrine which we are told the *Angels* themselves *were desirous to look into.* <sup>p</sup> And, immediately after the Burnt-offering, God renews, and solemnly ratifies for the last time, every Promise of that Covenant, which on the one Side we have seen was founded on Abraham's great Merit, and on the other in God's transcendent Love to all His reasonable Creatures.

p 1 Pet. I. 12.



T H E

A P P E N D I X. NUMB. III.

A DISSERTATION WHEREIN THE OBJECTIONS  
TO THE MOSAIC INSTITUTION ARE EXAMINED.

**T**HE exalted Sentiments which the Jews entertained of the particular Privileges derived to them from the Abrahamic Covenant were productive of such a Frame of Mind that the Apostles were frequently obliged to animadvert with Severity on the Pride of this Nation. They being so ignorant and elated as to imagine that they were the only Favourites of Heaven, there was need of inculcating these important Truths; That *God is no Respector of Persons: but in every Nation, he that feareth Him, and worketh Righteousness is accepted with Him;*<sup>a</sup> That the Jews had very little Reason to boast of superior Attainments in Virtue; and That the Time limited for the Continuance of their federal Advantages, which the sole Merit of their great Ancestor had procured them, was ready to expire.

And, as the Mosaic Constitution had ratified their Privileges, the Apostle of the Gentiles omits no Opportunity of shewing the Imperfection of this temporary System, and of extolling in comparison the great End

<sup>a</sup> Acts X. 34, 35.

of that Covenant, the everlasting Gospel of the Son of God; into which all Nations had an equal Right of Admission. He therefore very justly inveighs against their Folly for their strict, but unnecessary, Adherence to a complex and burthensome Ritual, *which neither they nor their Fathers could bear*; for their Attention to the mere Letter of the Law, which in its Institution was *holy, just, and good*,<sup>b</sup> as it contained the first Elements of true Knowledge, and was well adapted to their State of Non-age: but was at that Time to be considered as *imperfect, weak and unprofitable*,<sup>c</sup> deserving no better Name than that of *a Ministration of Death and Condemnation*.<sup>d</sup>

From these and similar Expressions used by St. Paul, some Persons, prejudiced against the Jews and their Lawgiver, have made use of his Authority to support their Invectives against the Mosaic Institution; which they represent as unjust and tyrannical, as tending to encourage Men in Superstition and Vice, and as wholly destitute of moral Goodness.

Now if Christianity was not necessarily connected with Judaism, the Disciples of Jesus might rest unconcerned at these Attacks: but when they consider the Law delivered by Moses as a Link in the Chain of God's Dispensations; as a preparatory Discipline ordained by Him, and intended to continue in force till after the Advent of His Son; they cannot but expect to trace in it evident Marks of Justice, Wisdom, and Goodness; and, as Lovers of Truth, they will *search the Scriptures, whether these Things are so*.

I shall here examine some of the chief Objections which have been made to the Jewish Constitution.

Though the sacred Writings agree in representing Moses only as an Instrument employed by God at the Time He was to fulfill His Promise of putting Abraham's Descendants in possession of Canaan; and though he appears in every part of those Books to have been commissioned by the Almighty to transact Matters between Him and them in the Horeb Covenant, at the Time when it was expedient that the Foundation of their Church, and State should be laid; yet as this Position is insisted upon, "That no Book or Writing can prove itself, nor ought to be admitted upon its own Authority against the plain Marks of Fraud, Artifice, and Deception;"<sup>e</sup> conformably to this Rule, I shall consider these Objections before I pay any Regard to Scripture Authority: But must, in my

<sup>b</sup> Rom. VII. 12.  
Phil. Vol. III. P. 5.

<sup>c</sup> Heb. VII. 18, VIII. 7.

<sup>d</sup> 2 Cor. III. 7, 9.

<sup>e</sup> Mor.



Turn, beg Leave that these first Principles be granted, *viz.* That it is as probable that God should have revealed Himself to Moses, as it is that He has revealed Himself to any of the Patriarchs and Prophets; and That, if Miracles were ever wrought by any Man in Attestation of Divine Truths, for any thing that appears to the contrary, Moses might have been endowed with this Power. And I would desire farther, That the Circumstances of the Israelites, at the Time when they were first formed into a Society, may be kept in constant Remembrance.

TO BEGIN with the *Ceremonial Law*; “relating to the Jewish Sacrifices, the Priesthood, and the Methods of expiating Sins and atoning the Deity;”<sup>f</sup> which Part is insisted upon to have been “a low, abject, blinding, tyrannical Constitution and State of Things, unworthy of God, and perfectly inconsistent with the inward, spiritual Worship, which He can only accept and reward.”<sup>g</sup>

As to *the Power* of the Priesthood, it was no more exorbitant than *the Revenues* allotted for the support of it. And it might be shewn, were this the Place, that the Tribe of Levi had no other Privileges, nor more Property, than of Right belonged to them as a Tribe; that their Immunities were counterbalanced by particular Burdens laid on them; and, in short, that the original Constitution admirably secured the Rights of every Member from Incroachments.

In regard to Sacrifices, if they are only considered as an human Invention, as the Means of Access to the Supreme Being; as a Tribute of grateful Acknowledgment for Mercies received, they cannot appear irrational. But, if we view bloody Sacrifices, as ordained by God, in the Light of a Forfeiture on the Transgression of positive Duties; as designed to awaken in the Offerer a just sense of Sin, when he saw the Blood of an innocent Victim shed instead of his own; if they are viewed as the Means of preparing the World for the Doctrine of Atonement, by the full, perfect, and sufficient Sacrifice of the Son of God; and if we add to these Considerations the Time of their Institution and the Persons to whom they were enjoined; they must appear founded in Wisdom as well as in Mercy.

Farther, it is allowed that the great Design of the Covenant of Peculiarity (as it has been called) was, that the Knowledge of the one true God might be preserved pure from Idolatry. Now it was morally impossible that this End should in general be attained in such a Community without some Ordinances relating to external Matters. If all the De-

<sup>f</sup> Moral Phil. Vol. iii. P. 185.

<sup>g</sup> *Ibid.*

scendants of the Patriarchs could, like them, *have worshipped God in Spirit and in Truth*, they would doubtless have been freed from that Multitude of Ceremonies, which made a chief Part of their Religion. But as we know their Circumstances to have been very different, and that the prevailing Mode of Worship among the Gentiles in those Times consisted in Pomp and Shew universally, some Ceremonies, indifferent perhaps in their Nature, but of no immoral Tendency, and such as they saw established among *them*, were expedient to keep them employed. And, lest they should follow other Gods, the Institution also of many Rites opposite to those used by Idolaters became an Object worthy the Attention of a wise Lawgiver. Again, as the Memory of God's Interposition in behalf of the Israelites would soon have been forgotten, it was necessary for the perpetuating it throughout all Generations, that certain solemn Seasons, with the particular Manner of celebrating them, should be appointed. And, that the inquisitive among that People might be induced to examine into the End of their Law, there were instituted some obscure Representations of supernatural Truths, which were in Time to be revealed: besides which there were not wanting a few Rites calculated for the Conveyance of moral Instruction. Upon these Principles we may account for most of the religious Ordinances objected to; and may see a Fitness in the Appointment of several Things apparently insignificant, in the minute Directions relative to the Materials and Form of the Place of Worship and its Utensils, in what we read of the Priestly Vestments, and the like Circumstances; which, had they not been prescribed in the Law, no doubt, might have been modelled by Patterns tending to defeat the End for which they were designed.

In this Light therefore the Ceremonial Law can no more be said to be unworthy of God, than that He should annex temporal Sanctions to the Observance of it. For if Reason informs us that God is naturally immutable, it teaches us also that His moral Attributes require He should exact from moral Agents only an Obedience proportionable to their Capacities and intellectual Improvement; and that He should reward and punish them accordingly.

And as the Mosaic Institution was only superadded to the Law of Nature, the Duties deducible from that original Light were as much binding as they were clearly discoverable, notwithstanding the Silence of the Law in that respect: and they were doubtless practised by the good Men under that Dispensation, who carried their Views beyond the Mosaic Statutes and Sanctions. On the other hand, if there was no Method pre-



prescribed for the Expiation of the wilful Transgression of many natural Duties, it was because such Sinners were accountable, as all other Men have ever been, at the great Tribunal of the Judge of the Universe.

Lastly, Though the judicial Laws ordained by Moses have been allowed by his Enemies to be perfectly just, yet our Lord seems to censure the Law of Retaliation.<sup>h</sup> He intimates that it was not good in itself, as it allowed of no Mercy: but that *the Hardness of their Hearts*,<sup>i</sup> which could not bear to be acted upon by purer and more equitable Motives, made the strictest Justice necessary.

Hitherto we have considered the Law of Moses as far as it related to outward Practice, and was intended to secure the Well-being of Society. Let us next examine

IIo.) How far it was calculated to reach the Conscience, the internal Principle of Action, and whether it countenanced any Immorality.

That the Law repressed inordinate Affection towards all outward Objects belonging to others, is plain from the Tenth Commandment. And that there were penal Laws established against a general Intemperance and Dissoluteness of Manners, is evident from the Captivities with which Moses threatens the Israelites in those Cases.<sup>k</sup>

But the Law is charged with intolerant Principles, and with making Idolatry a capital Crime.

Though Persecution on account of Diversity of Opinion in Matters of Religion, when the Peace of Society is not thereby affected, is against Nature; yet in a State constituted, as that of Israel was, with a View to guard against Idolatry, Death was but the just Punishment of that presumptuous Offender, who dared to bid Defiance to an express Law, which we must suppose he knew was enacted by Divine Authority. This Law was therefore necessary to such a Society, and had nothing unjust in it: but it would not have been defensible, if it could be proved that it was designed to have reached beyond the Limits of the Land of Promise, to which it is expressly restrained:<sup>l</sup> for none could justly be subjected to such a Law but those to whom the Unity of the Godhead had been clearly revealed.

We may collect farther from the Extent of this Law, and from the extreme Difficulty which distant Nations must have been under in complying with many Parts of the Ritual, that the Lawgiver never purposed

<sup>h</sup> Matt. V. 38.  
XIII. 12. XVII. 2.

<sup>i</sup> Chap. XIX. 8.

<sup>k</sup> Deut. XXIX. 19, &c.

<sup>l</sup> Chap.

that

that the Religion which he established should have been universal, as some have asserted.

Again, from these Circumstances added to the strict Prohibitions of Intercommunity in Worship with Idolaters, and to the consequent Discouragements of Commerce with foreign Nations, it may be inferred that they are mistaken who assert, that it is apparent from the military Laws of the Hebrews, that Moses meant they should extend their Conquests into all Parts of the World. When therefore he directs in what Manner they were to proceed against *Cities which were afar off*,<sup>m</sup> Justice, as well as the Context, requires that we should restrain his Words — to such People as were not Canaanites, and yet were situated within the Borders of the promised Land.

It must be confessed, however, that Intolerance in Religion, and particularly the strict Laws which have the Seven Nations for their Object, though they were a wise Regulation at the Time the Israelites took possession of their Country, yet had an indirect Tendency, while they kept this People separate, to make them also *hate all their Enemies*. For though it might be proved that Moses, considered as a mere human Lawgiver, was incapable of insisting on any thing contrary to the plain Dictates of Nature; yet that this Nation thought themselves authorized to regard all that were not within the Pale of their Church as *Enemies*, is manifest from all prophane History, from the frequent Imprecations against them in the Jewish Writings; but above all, from our Lord's Charge against that Dispensation; *Ye have heard that it has been said, Thou shalt love thy Neighbour, and HATE THINE ENEMIES.*<sup>n</sup>

But it has been insisted on that Moses ought to have endeavoured to convert the Canaanites, rather than have formed a Plan for their Destruction.

That this Pretence is weak, is abundantly proved from the various and abominable Crimes with which the Seven Nations are constantly charged in the Law. And if these Objectors will pay no regard to Moses, let them believe a Cloud of Witnesses taken from among the Heathens and Mohammedans, who confirm the Tradition of the Truths he asserts. And, if this be not sufficient, they may see with their own Eyes the Monument which still bears record in an extraordinary Way to the Impiety of some of that very People. If therefore the Canaanites, for upwards of four Centuries, had been constantly invited to Repentance

<sup>m</sup> Deut. XX. 15, 16.

<sup>n</sup> Matt. V. 43.



by the dreadful Judgment which occasioned that singular Lake in the Midst of their Country, and had not profited by this Admonition, we may conclude that they were incorrigible, and that the utter Excision of them prescribed by the Law was perfectly just, and adequate to their Crimes.

The Objection, which, if true, would bear hardest against Moses is, That he encouraged human Sacrifices. This Opinion is founded on these Words of his Law — *No devoted Thing that a Man shall devote unto the Lord of all that he hath, both of Man and Beast, and of the Field of his possession shall be sold or redeemed: every devoted Thing is most holy unto the Lord. None devoted, which shall be devoted of Men shall be redeemed, but shall surely be put to Death.*<sup>o</sup> Now in order to solve this Difficulty it is necessary we should know the Meaning of the Phrase rendered *he shall surely be put to Death*. By examining the Force of these Words in all the other Places where they occur, it will be found that they seldom, or never, mean *simply* that a Person who had incurred that Penalty was actually to be *put to Death*, but only in general that he was thenceforth LIABLE TO DIE; whether this Death was to be inflicted by God in a judicial Way, or by Sentence of the Magistrate. This will farther appear from hence, that nearly the same Penalty is annexed to the Transgression of that positive Command which God gave our first Parents; <sup>p</sup>† from the particular Species of Death which Moses constantly adds, where he seems to have meant that the Judge should pass Sentence on the Criminal; <sup>q</sup> from the Case of that Man who presumptuously broke the Sabbath, whom neither the Elders nor Moses himself would resolve to put to Death till they had formally consulted God; <sup>r</sup> notwithstanding that the Law had long before declared in the same express Terms that such Offenders *should certainly be put to Death.*<sup>s</sup> And it is clear that the Words under Consideration are often used as equivalent to some legal Curse, or to the Cutting off from Society, because these different Punishments are promiscuously annexed to many of the same Crimes.<sup>t</sup>

<sup>o</sup> Levit. XXVII. 28, 29. <sup>p</sup> Gen. II. 17. <sup>q</sup> Exod. XlX. 13. Levit. XX. 2, &c. <sup>r</sup> Numb. XV. 32, &c. <sup>s</sup> Exod. XXXI. 14. <sup>t</sup> Compare Exod. XXI. 12, 15, 17. Lev. XVIII. from Ver. 6. to 29. and Deut. XXVII. 15, &c.

† Though there seems to be an essential Difference between מות ימות and מות ימות, it appears however that the first of these Expressions is used for *putting to Death* in the following Places, viz. 1 Sam. XIV. 39 and 45. XXII. 16; 17, 19. 2 Sam. XII. 13, 14, 15. 1 Kings II. 37 and 42; and that the latter Expression signifies only that the Person *shall die*, Ezek. XVIII. 13. Compare also Lev. XVIII. 20, and 29, and Deut. XXII. 22.

That



That the Law moreover intended not that the Person Devoted should be put to Death, may be collected from a subsequent Law, wherein Moses says expressly to the Tribe of Levi, *Every Thing Devoted in Israel shall be thine.*<sup>u</sup> Now as Moses is there enumerating the Advantages of the Priesthood, and as the Priests could not be profited by putting an innocent Person to Death, there is the highest Probability upon the whole, That the true Intent of this Place is only the making a Provision to this effect, That, if a Man was ever so devoted by another Person who had some Right over him, the Lord in such a Case would on no account accept of any Ransom for that Person, as he became, by Means of the singular Vow solemnly made, a perpetual Bondman to the Tribe of Levi; in which State he was to be considered as being under the Malediction of the Law, and as such was *liable to be cut off* immaturely by the invincible Hand of the Lord.

To this it may be replied that such a Law must be severe which would allow of no Dispensation from the fulfilling a rash Vow: and such our Lord seems to have judged it.<sup>w</sup> It cannot, however, be denied that it was an excellent Means at that Time for the restraining Men from approaching God with any inconsiderate Purpose.

It has been objected that Polygamy was allowable by the Law; at least, that it was connived at by Moses. But because he supposes the Existence of the Fact, it cannot hence be fairly argued that he licenses the Practice. It was necessary when his Laws were enacted, that some Regulations should be made in regard to those who had already more than one Wife; that the Wives and their Issue might not be left to the Caprice of the Husband.<sup>x</sup> But it is urged that in some Cases Polygamy by the Law became a Duty; when a Man, for instance, was obliged to marry the Widow of his Brother who died childless: and this, whether he was already married, or not. As to this Objection, it is well known that general Laws admit of Exceptions, as much as they do of an equitable Construction. And, if the Lawgiver is consistent, he must necessarily have here meant to except, at least, all such as were under any natural or legal Incapacity of answering the End of the Law. And as we find that an unmarried Brother was only subject to Reproach, if he declared before the Elders that *he liked not to take her*; <sup>y</sup> it is to be presumed that a Man who had then a Wife was not to divorce her, or obliged to take a second to the first; but was absolutely exempt from

<sup>u</sup> Numb. XVIII. 14.  
XXV. 8.

<sup>w</sup> Matt. V. 33.

<sup>x</sup> Deut. XXI. 15.

<sup>y</sup> Chap.



the Power of that Law. But farther, it may be proved that a second Marriage in Conjunction with the first was prohibited, not only to the King<sup>z</sup> and to the High-Priest,<sup>a</sup> but also to every Member of the Community: for the Law declares, *Neither shalt thou take a Wife to her Sister, or ONE WIFE TO ANOTHER,* (as the Margin of our Bible properly renders this Idiom,) *to vex her, to uncover her Nakedness, beside the other in her Life-time.*<sup>b</sup>

In regard to *Divorces*, they were certainly allowed of by Moses; and it was fit that this Liberty should have been granted in some Cases at that Time, particularly as it is not absolutely denied in the most perfect of all Institutions. However, the legal Indulgence in this respect was not so unlimited as we find the Pharisees were willing to make it, who supposed that any Cause might dissolve the Marriage-Contract and justify a total Separation.<sup>c</sup> The only Instance in which the Lawgiver seems to have allowed the Husband to write a Bill of Divorcement was, *when he found some Uncleanness in his Wife;*<sup>d</sup> or could prove her guilty of any shameful Action which had a Tendency to alienate his Affection from her.

III<sup>o</sup>.) THE Objections which have been made to *the Theocracy* are now lastly to be examined.

The Man of Reason appears to be offended when he finds that God enters into a Covenant of Peculiarity with a Nation perverse and rebellious; that, notwithstanding their Demerits, He shews them particular Marks of Favour; that He dwells among them, and takes them under His immediate Protection, while He disregards the rest of Mankind. Such a Representation of the Deity favours, (as it is said) of human Policy, and absolutely contradicts those Notions, which the Light of Nature teaches Men to entertain of God's natural and moral Attributes; for, if there exists a Supreme Being, He must be infinite, He must be impartial.

God's Reasons for separating the Seed of Abraham for His peculiar Service, (in consequence of which they enjoyed some temporal Blessings,) are so frequently and clearly mentioned in Holy Writ, that one would think, they could not have been mistaken; and every impartial Reader sees in them nothing repugnant to God's Nature, to His universal Providence or Love of all His reasonable Creatures.

As to the Objection that the eternal Son of God should have been seen by the Patriarchs in the Form of an Angel, or that He should have

<sup>z</sup> Deut. XVII. 17.  
XIX. 3.

<sup>a</sup> Lev. XXI. 13.

<sup>d</sup> Deut. XXIV. 1.

<sup>b</sup> Chap. XVIII. 18.

<sup>c</sup> Matt.



appointed under the Mosaic Dispensation some permanent material Symbol of His Presence, this is no more incredible than that the same Divine Person should have condescended afterwards to take upon Him human Nature, and to have *tabernacled in the Flesh*. His Inducement in both these Cases was manifestly the Good of Man; and in either Case His Condescension is as amazing as His Love.

Again, the Manner of the Manifestations of the Godhead, which has been censured, may be found replete with Wisdom. The Reason why the Lord Jehovah chose to appear to the Israelites under the Veil of a Cloud or of a Pillar of Fire, was, doubtless, because this People, educated in a servile State, could not at that Time entertain but the lowest and grossest Conceptions of the Deity, and because nothing could have excited their Hopes or Fears but some present and sensible Token of God's Presence. As they were besides tinctured with Idolatry, it was expedient that the Divine Being should not manifest Himself personally to them, as He had done to their Forefathers; otherwise they would probably have admitted Moses, or other Men, to share in that Homage which is due only to the Creator; or they might have supposed that the Almighty was like the local and tutelary God of the Nations.

As the Israelites were besides lawless and disobedient at the Time they were rescued from the Egyptian Bondage, this was a farther Reason for the Proposal which the Lord Jehovah made to them by Moses of His becoming their King and Lawgiver.<sup>e</sup> And whatever Benefits this People may have received from being subject to the Theocratic Government, it is certain that they suffered by it in other respects: They were all abridged of their natural Liberty by the Multitude of positive Duties enjoined them by their Laws, which are to be considered in the Light of a Penalty; for we are told that *they were added because of Transgressions*.<sup>f</sup> The Justice of this peculiar Administration is moreover as conspicuous in the Punishments as it is in the Rewards, which under it were for a long Time constantly dispensed. The Jews therefore had in strictness little more Reason to boast of their particular Privileges, than other Nations had Cause of Jealousy on their account.

This Mode of Government, wisely adapted to the Infancy of a People such as they have been described, would not have appeared so suitable to the improved Age of Manhood. We find accordingly, that, like the Law, it was intended to decline gradually, and act with less Force, in proportion to the Progress which the People under that Oeconomy made

<sup>e</sup> Exod. XIX. 3.

<sup>f</sup> Gal. III. 19.



in Virtue: the Measure of the Divine Interpositions, with regard to this peculiar People as well as to Mankind in general, having always been adequate to their Wants. And, however partial the supreme Being may have been thought by some who do not read the Scriptures but with Prejudice, it is very remarkable that He is not recorded to have ever caused any signal Miracles to be wrought in behalf of the People He had chosen, but He gave the rest of the World an Opportunity of being informed of it. The amazing Display of Power and supreme Majesty, which we are told accompanied the Delivery of the Law, may indeed be thought an Exception to this. But if the neighbouring Nations had not sensible or moral Evidence of this Fact, as they had had of God's drying up the Red Sea and of the utter Excision of the two Kings of the Amorites, <sup>g</sup> we may easily account for it from this Consideration, that the Law was designed almost solely for the Use of the Seed of Abraham. And it was fit that God should, on this Occasion, impress a due Sense of His Power on a stubborn and stiff-necked People, before He put their Obedience to the Test; and in order that they might ever remember after this Event, that Jehovah, whom they had before elected for their King, *was God in Heaven above and in Earth beneath*, beside whom there was no other Lord.

That God Almighty took Care to inform all People of His Revelations, and of the Worship He had instituted, appears from the Travels of the Patriarchs; <sup>h</sup> from the several Captivities of his Descendants, and the remarkable Country in which they were situated; from the many Miracles wrought in Egypt and Arabia, Canaan and Syria; from the Jewish Prophets who were sent at various Times to different Parts of the Assyrian Empire; from the many Prophecies delivered against several populous Cities and States; some of which, as Niniveh, repented; but others, which did not produce Fruits worthy of those gracious Admonitions, were soon after, according to the Predictions, totally subdued by the great Monarchies; which were also in their Turn to be overcome successively one by the other, as the Prophet had foretold, <sup>i</sup> and as all History confirms. And from God's raising up the Prophet of Midian, it is certain that He has sometimes favoured the Gentiles with His Visions. <sup>k</sup> Again, from the Queen of Sheba's Visit to Solomon; from the great Intercourse between this King and the King of Tyre, <sup>l</sup> the

<sup>g</sup> Josh. II. 10.      <sup>h</sup> Gen. XII. 10. XX. 1. XXIV. *pass.* XXVI. 1. XXVIII. 10. XXIX. 1. XXXI. 3. XXXVI. 6, &c.      <sup>i</sup> Dan. VII, &c.      <sup>k</sup> Numb. XXII, & XXIII.      <sup>l</sup> 1 Kings IX and X.



great Mart of all Nations; from the Voyages which in this Reign were undertaken from Palestine to Places more remote than the Ganges; <sup>m</sup> and from the miraculous Cure performed by the Prophet on the great Syrian General, <sup>n</sup> we may conclude that the Name of the God of Israel was abundantly spread over most Parts of the East. It might be shewn farther, that not only the many Princes who distinguished the Jews by particular Marks of their Esteem, but all the Western Parts of the World had Opportunities given them of attaining to the same important Truths; but it would carry us too far at present were we to dwell on these Points, and on the several Circumstances which under Providence concurred to prepare Mankind for the Reception of the universal Law of Righteousness after that Æra which is remarkable for the ceasing of Miracles, *and the sealing up of Vision.*

TO CONCLUDE: if it has appeared that the Mosaic Constitution had nothing unwise, immoral, or superstitious in it; but was on the contrary well adapted in all its Parts to the Temper and Circumstances of the Jewish People, when they became a Body Politic; and if it has been shewn that it was in general a proper Means for the preserving of the Knowledge of the one true God in Israel, and for informing the World by degrees of the Error of Polytheism, this is sufficient: the Jewish Religion has then all the Perfection, which can in Reason be required of it; and in this View may be considered to have been as perfect as the Patriarchal, or the Christian Religion. They therefore who expect a greater Perfection than was suitable to it are unreasonable. And those who object to the Covenant of Peculiarity, and as such represent it as inconsistent with the Abrahamic, should consider that it was as necessary that the temporal Promises of that great Covenant should be fulfilled as the spiritual; and that if all Nations had a federal Right to Adoption, in consequence of the Patriarch's Faith, the Jews, as his lineal Heirs, for the same Reason, had the best Title to a temporary Preference.

In short, if no Fraud, Artifice, or Deception can be proved against the Lawgiver of the Jews, he cannot fairly be charged with Imposture. And if we find that his Institutions are, upon the whole, perfectly agreeable to our Notions of the supreme Being and of His Attributes; that the Miracles he wrought have all the Requisites, which Reason can demand

<sup>m</sup> 1 Kings IX. 28.

<sup>n</sup> 2 Kings V.



in order to stamp Credit on any Doctrines ; that what he predicted was accordingly fulfilled ; and to these Considerations if we add the Innocency of his Life, which stands unimpeached, and the artless and impartial Manner in which he is known to relate Facts ; it will follow, that he has still an indisputable Right to the Title which he assumes of being a Divine Teacher, and that the Authority, which has been allowed him in consequence by all the Prophets, by Christ and His Apostles, and which three thousand Years have not been able to extort from him, remains yet unshaken, still triumphing over the impotent Attacks of his Adversaries.

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T H E

A P P E N D I X. NUMB. IV.

A DISSERTATION ON THE CHANGES,  
IMPROVEMENTS, AND DURATION OF THE  
MOSAIC INSTITUTION.

**T**HOUGH Moses often calls his Statutes *everlasting*, it cannot hence be inferred that he thought them, properly speaking, to be of endless Duration. The Usage of Mankind sufficiently justifies such Expressions : for it is well known that all Laws are either called, or understood to be, perpetual, when no Period is fixed for their Abrogation ; when they are essential to the support of a State, which it is hoped will continue in existence to the remotest Ages : in short, that Laws are called by that Name in Contradistinction to some that are temporary, which any present Exigency may either occasion or repeal. It was moreover expedient when the Constitution of the Hebrews was formed that it should have been represented as everlasting, because if an ignorant and rebellious Multitude had not been induced to think highly of it, or if they had suspected that it might have been repealed, the Obedience which it exacted would have been but weakly secured.

That

That a considerable Part of the Law of Moses was to be repealed at some particular Period, may be judged from its Matter. And that these Parts were to be repealed by degrees, in proportion as they became useless, seems probable from Analogy. For the Experience of all Ages plainly shews that Mankind has been always advancing in Knowledge and Wisdom: and the Scripture evinces this Truth, that God's Dealings with Men have constantly kept pace with, and been adapted to, their Progress. Whence this Inference seems clearly deducible, That God would not suffer a Nation, which He had set apart for His immediate Service and as a Light to lighten the Gentiles, to have been constantly kept in the first Rudiments of Knowledge, to have been amused in their manly Years only with childish Ceremonies, and never to have been instructed in true moral Righteousness till the Decline of their State, on the Advent of Christ.

Were this Fact true, an Objection would arise more difficult to be surmounted than any perhaps ever yet urged against Revelation: for Moses, in that Case, and his Successors the Prophets, must appear, like Mohammed, artful Politicians, endeavouring to keep a whole Nation in Ignorance, through the Consciousness of the Imperfection of the Laws they taught Men to revere; and it is evident that the Mosaic Dispensation, on that Foot, could not easily be defended as a Divine Institution.

In the Course of this Dissertation I shall consider the Changes, Improvements, and Duration of the Mosaic Institution.

In respect to the first of these Points, if any material Changes were ever to have taken Place in the Mosaic Constitution, it is probable it would have been on its Re-establishment, after its Suspension for near a Century. For it is a well known Truth, that Mankind has always discovered great Reluctance in parting with the Usages and Establishments of their Fathers; and that the less they have improved their Minds, the greater has always been their Obstinacy in refusing to admit any Innovations. When therefore the Jews for some Centuries had been prepared by the Prophets to consider the End of the Mosaic Ordinances, which had been impracticable for the most Part during their long Captivity; in these Circumstances they would naturally in a great measure be weaned from the Discipline of their Childhood, be led to exercise their rational Powers, and accept of a Plan manifestly designed for the Regulation of their moral Conduct and suitable to their improved Age.

For



For, as few of that People who had seen Jerusalem in its Prosperity could still be living when Cyrus's Edict was published, it may appear to have been a Matter of Indifference to the Generation which had arisen since the Captivity, whether some of the Laws which had been in force before that Time were then to be abrogated, and give place to other not less equitable ones; or whether they were required to pay Obedience to all the same Laws, precisely in that very Sense as their Ancestors, or according to a qualified Interpretation.

Let us now examine whether we can trace about this Period the Revocation of any of the Laws of Moses, or any Change made in his Sanctions.

The Law, which forbad *the Eunuch, the Bastard, and the Stranger from entering into the Congregation of the Lord*,<sup>a</sup> and seems to have been in force as long as the First Temple subsisted, was formally repealed before the Foundations of the Second Temple were laid: For God clearly declares<sup>b</sup> that all such were to be admitted by Him into His Church; and that no legal Impediment or national Distinction would thenceforth prevent the Sacrifices or Prayers of such Persons from being accepted at the Throne of Grace, provided they observed the Sabbaths and kept the Covenant.

Again, before the Captivity God's equal Providence over His People, in rewarding and punishing them, was so remarkable, that the Psalmist who lived in those Days declared, That throughout the whole Period of his Life *he had never seen the Righteous forsaken, nor his Seed begging their Bread*.<sup>c</sup> But after that Time we meet with not a few Instances of prosperous Unrighteousness as well as of distressed Virtue.

It appears farther, that about the same Æra the Sanction of the Second Commandment was repealed: for Jeremiah<sup>d</sup> and Ezekiel<sup>e</sup> both formally declare *that in those Days, Men shall say no more, The Fathers have eaten a sour Grape, and the Children's Teeth are set on edge: But every one shall die for his own Iniquity; every one that eateth the sour Grape his Teeth shall be set on edge*. From hence, and from this Complaint of the People, who said, *Our Fathers have sinned and are not, and we have borne their Iniquities*,<sup>f</sup> it is evident that God visited, as He had promised, the Iniquities of the Fathers upon the Children, but that, upon their Restoration, He would proceed with them in a different Way; by re-

<sup>a</sup> Deuter. XXIII. 1, 2, 3.  
XXXVII. 25.  
ment. V. 7.

<sup>b</sup> Isaiah LVI. from Ver. 1. to 9.  
<sup>d</sup> Chap. XXXI. 29, 30.

<sup>e</sup> Ch. XVIII. 2, &c.

<sup>c</sup> Psalm  
<sup>f</sup> La-



voking the Sanction of the Law, and punishing personally every Offender, without Regard to the Merit or Demerit of their Fathers. And

That a long Life was not always to continue to be the certain Reward of Obedience to the Law, Isaiah shews where he says, *There shall be no more thence* (viz. after the Captivity) *an Infant of Days, nor an old Man that has not filled his Days: for the Child shall die an hundred Years old; but the Sinner, being an hundred Years old, shall be accursed:* *g* i. e. the virtuous and vicious shall from that Time live in general to the full Measure of their Lives indiscriminately, without any particular Interposition of the Almighty, in protecting the one and cutting off the other. And the Event fully answered to the Prediction. For those brave Chiefs, furnamed Maccabees, whose Virtues and Exploits shine brightest in the Jewish Annals, were all slain <sup>h</sup> or murdered with many of their Children. And the good Onias, for refusing to utter Imprecations against the Enemies of his Country, was cut off immaturally <sup>i</sup> in the same Manner as were those Wretches, Jason and Menelaus, who to their many other Enormities added the Crimes of purchasing the Priesthood and of betraying their Country. <sup>k</sup>

That God, however, *had not forgotten to be gracious* to His People; but that he amply recompensed them for the Loss of these temporal Advantages, will appear, if we consider,

IN the next Place, *What new Revelations* of His Will were made to them, and on *what Promises* the Covenant which took place after the Captivity was founded.

The Doctrine of a future State of Retribution, however well known it might have been to the Patriarchs and Prophets, and however it might have been intimated in preceding Dispensations, had certainly not been clearly and expressly revealed till Daniel informed the Jews IN BABYLON, *That many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt; That they that be wise shall shine as the Brightness of the Firmament, and That they that turn many to Righteousness, as the Stars for ever and ever.* <sup>l</sup> Hence the Jews began *to walk by Faith and not by Sight*, and to believe universally that they were accountable at the great Tribunal of Heaven. And

<sup>g</sup> Chap. LXV. 20.  
Ant. B. XIV. Chap. ii.

<sup>h</sup> 1 Macc. IX. 18. XII. 48, &c. XVI. 16.

<sup>k</sup> 2 Macc. IV. 7, 24, &c.

<sup>i</sup> Josephus's

<sup>l</sup> Chap. XII. 2, 3.



As there had been a Change in the Law and in its Sanctions, it should seem that the preceptive Part of it must in some respects have been altered. One of the principal Points accordingly insisted on by the Prophets is, That positive Duties had very little Merit before God, in comparison of such Duties as were of eternal Obligation; for *He desired Mercy and not Sacrifice, and the Knowledge of God more than Burnt-Offering.*<sup>1</sup> The Jews were told that Sacrifices, unaccompanied with Sincerity, were an Abomination to the Lord; for *he that slew an Ox was as if he slew a Man, and he that sacrificed a Lamb as if he cut off a Dog's Neck or offered Swines Blood.*<sup>m</sup> The Prophets constantly dehort from all manner of Oppression and Extortion, from Fraud and evil Imaginations; they represent all Divorces<sup>n</sup> and false Oaths<sup>o</sup> as most odious to the Lord; and encourage Men on the contrary *To speak the Truth every Man to his Neighbour, and to execute the Judgments of Peace and Truth.*<sup>p</sup> Justice, Mercy, and Humility are declared preferable to the most expensive Holocausts, *and to ten thousand of Rivers of Oil.*<sup>q</sup> The Man whom the Lord delighteth in is said to be *he that was poor and of a contrite Spirit, and that trembled at his Word.*<sup>r</sup> In short, this People during their Captivity are informed that they would have done well, instead of *fasting* as they did at that Time, *to have heard the Words, which the Lord had cried by the former Prophets, when Jerusalem was inhabited:*<sup>s</sup> and they are expressly told, by God's Command, that there was no absolute Goodness in the Mosaic Ordinances, which were chiefly to be considered as a Punishment on their Fore-fathers, for their repeated Apostacies and Idolatries: *Because they had not executed my Judgments, but had despised my Statutes, and had polluted my Sabbaths, and their Eyes were after their Fathers Idols; WHEREFORE I GAVE THEM ALSO STATUTES THAT WERE NOT GOOD, AND JUDGMENTS WHEREBY THEY SHOULD NOT LIVE.*<sup>t</sup>

In regard to the Blessings promised the Jews on their Restoration, they were such as became a just God to grant to a reformed People. The Almighty knew by Attributes essential to Him, that after they had passed through *the Furnace of Affliction* in the Land of their Captivity, they would *come forth as Gold refined by the Fire*; that their Minds would not be set as aforetime *on Flesh-Pots*, but that they would serve Him their Redeemer *in Spirit and in Truth*. Hence it was prophesied That *they*

<sup>1</sup> Hof. VI. 6.  
<sup>p</sup> *Ibid.* Ver. 16.  
VII. 6, 7.

<sup>m</sup> Isai. LXVI. 2, 3.  
<sup>q</sup> Mic. VI. 8.  
<sup>r</sup> Ezek. XX. 24, 25.

<sup>n</sup> Mal. II. 16.  
<sup>r</sup> Isaiah LXVI. 2.

<sup>o</sup> Zech. VIII. 17.  
<sup>s</sup> Zech.

would not walk any more after the Imagination of their Hearts,<sup>u</sup> or defile themselves with Idols;<sup>w</sup> that they would no more depart from God,<sup>x</sup> or be either lacking<sup>y</sup> or haughty;<sup>z</sup> that no deceitful Tongue would be found in their Mouth;<sup>a</sup> but that they would return to the Lord their God with their whole Heart,<sup>b</sup> and would all serve Him with one Consent;<sup>c</sup> that they would be His People<sup>d</sup> and called the Sons of the Living God.<sup>e</sup> On this account it is that God declares that He would be the Husband of their Church,<sup>f</sup> and would betroth her unto Him for ever in Righteousness, in Judgment, in Loving-kindness, in Mercies and in Faithfulness.<sup>g</sup> And hence those glorious Promises — And it shall come to pass after I have plucked them out that I will return and have Compassion on them; and I will bring every Man to his Heritage and Lands from all the Countries whither I had driven them.<sup>h</sup> In those Days the House of Judah shall walk with the House of Israel, and they shall be fruitful and increase,<sup>i</sup> and I will cause the Showers of Blessings to come down in their Season.<sup>k</sup> They shall dwell safely and none make them afraid:<sup>l</sup> they shall never more be dismayed;<sup>m</sup> and I will no more make them a Reproach among the Heathen,<sup>n</sup> nor carry them away into Captivity:<sup>o</sup> But will punish all that oppress them,<sup>p</sup> and will grant them abundance of Peace and Truth;<sup>q</sup> and the Heathen about them shall surely bear their Shame.<sup>r</sup> God moreover engages to give them a new Spirit that they might walk in His Statutes and keep His Commandments;<sup>s</sup> that He would put His Fear in their Hearts, and rejoice over them to do them good with His whole Heart and with His whole Soul;<sup>t</sup> that He would cleanse them from Iniquity,<sup>u</sup> and pardon all their Sins;<sup>w</sup> in fine, that He would be their God in Truth and Righteousness,<sup>x</sup> and that He would put His Spirit within them.<sup>y</sup> And, to transcribe no more from the Prophets relating to this Period of History, I shall only add, that the Jews were assured that they should have Pastors according to God's Heart, who would feed them with Knowledge and Understanding;<sup>z</sup> That when they brought the Sacrifice of Praise and Thanksgiving into His House, He would accept them with their sweet Savour;<sup>a</sup> that when they prayed unto Him, He would

u Jer. III. 17. w Ezek. XXXVII. 23. x Jer. XXXII. 40. y Chap. XXIII. 4. z Zeph. III. 11. a *Ib.* Ver. 13. b Jer. XXIV. 7. c Zeph. III. 9. d *Passim.* e Hosea I. 10. f Jer. XXXI. 32. g Hof. II. 19, 20. h Jer. XII. 14. i Ch. XXIII. 3. k Ezek. XXXIV. 26. l *Ibid.* Ver. 28. m Jer. XXIII. 4. n Joel II. 19. o Lam. IV. 22. p Jer. XXX. 20. q Jerem. XXXIII. 6. r Ezekiel XXXIV. 29. s *Ibid.* Chap. XI. 19, 20. t Jer. XXXII. 40, 41. u Ezek. XXXVI. 33. w Jer. XXXIII. 8. x Zech. VIII. 8. y Ezek. XXXVI. 27. Chap. XXXVII. 14. z Jerem. III. 15. a Ezek. XX. 41.



*hearken unto them; and be found of them that searched Him with all their Heart: <sup>b</sup> by which Means as He would be sanctified in them, He would glorify them. <sup>c</sup> And, lest any Jews should doubt of the Truth of these Predictions, some of the Blessings are represented as actually enjoyed at the Time when they were promised: I have poured out my Spirit upon the House of Israel, saith the Lord. <sup>d</sup> In such Circumstances the Jews might deservedly be called Blessed <sup>e</sup> by all Nations; and Jerusalem dignified with the Appellation of the City of Truth and of the Lord of Hosts; <sup>f</sup> and the Temple distinguished by the Name of the Holy Mountain, <sup>g</sup> and the Zion of the Holy One of Israel. <sup>h</sup>*

These great Alterations and Improvements in the Jewish Constitution may naturally be expected to have been ratified by a new Covenant: And such a Covenant we find it had been predicted would take Place, and was accordingly established. For God says not only *That He would bring them INTO THE BOND OF THE COVENANT <sup>i</sup> when He brought them forth from the Countries where they sojourned; but declares expressly That He would establish His Covenant with them, and that they would know that He was their Lord. <sup>k</sup> This Covenant is also called everlasting; <sup>l</sup> and the Pledge God had given to assure them thereof was, That Samaria and Sodom (or Moab) the Jews Sisters (as they are called in the prophetic Style) would be given unto them for Daughters: <sup>m</sup> i. e. become subject unto them; which Event was fulfilled some Centuries after this Prediction. <sup>n</sup> It was also foretold that the Jews on their Part would be disposed to enter into Covenant with God; In those Days and in that Time (viz. before the Destruction of Babylon) the Children of Israel shall come, they and the Children of Judah together, going and weeping; they shall go and seek the Lord their God: They shall ask the Way to Zion with their Faces thitherward, saying, Come, and let us join ourselves to the Lord in a PERPETUAL COVENANT, that shall not be forgotten. <sup>o</sup> And Nehemiah informs us that the Jews entered into a Curse and into an Oath to walk in God's Law which was given by Moses, the Servant of God; and to observe and do all the Commandments of the Lord their God, and His Judgments and His Statutes. <sup>p</sup> And as God had before changed the Names of Jacob and Israel, in Token of His Promises to them, so upon Occasion of this*

<sup>b</sup> Jer. XXIX. 12, 13, 14.	<sup>c</sup> Ch. XXX. 19. Ezek. XXXVI. 23.	<sup>d</sup> Ch. XXXIX. 29.	<sup>e</sup> Mal. III. 12.	<sup>f</sup> Zech. VIII. 3.	<sup>g</sup> Passim.	<sup>h</sup> Isai. LX. 14.	<sup>i</sup> Ezek. XX. 37.	<sup>k</sup> Chap. XVI. 62.	<sup>l</sup> Ibid. Ver. 60.
<sup>m</sup> Ver. 61.	<sup>n</sup> See 1 Macc. V. 3, 26, 27, 28.	<sup>o</sup> Jer. L 4, 5.	<sup>p</sup> Ch. IX. 38. X. 29.						

new Covenant, *He called His Servants by another Name*, as Isaiah <sup>q</sup> had forewarned them: and hence the Name of *Jebudim* or Jews, which it is well known they first obtained on their Restoration, and have constantly retained.

And that these Prophecies in general were accomplished, sufficiently appears from History and from posterior Revelations. Those Priests already mentioned of the Town of Modin were doubtless *the Pastors according to God's Heart*, who most effectually recommended true Virtue and Religion by their Lives, and by their Deaths saved their Country. Under their Administration the Jewish Church flourished more than in the Days of David and Solomon; not indeed in external Pomp and Magnificence, for it was never more oppressed and persecuted: but in the certain Assistance of the Holy Spirit, cooperating with the sincere Endeavours of God's faithful Servants; some of whom, we are told, *were tortured, not accepting Deliverance; that they might obtain a better Resurrection. And others had Trial of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the Sword: Of whom the World was not worthy: but God had provided some better Thing for them.*

I COME now to consider what Circumstances concurred at different Times after the Captivity to draw the Jews off from the Letter to the Spirit of their Institution.

In regard to the Theocracy, it is well known that the visible Marks of it were gradually less apparent from the Delivery of the Law to the Erection of the Second Temple. During the forty Years that the Israelites wandered in the Wilderness, they never were without a permanent Miracle, to convince them that God accompanied them in their Journeys. But after they had been put in Possession of the Land of Promise, and when the Tabernacle was fixed in Silo, God's Residence among them was outwardly manifested only by the Shekinah and the Oracle of Urim: and under this Restriction also, that the first of these Signs should be confined to the inmost Recesses of the Place of Worship, accessible only to the High-Priest, on stated, solemn Occasions: and it was in like manner provided, that the same Person alone should be authorized to consult the divine Oracle in distressful Circumstances, affecting the whole Nation. But when all Israel had had full Proof given

<sup>q</sup> Jer. LXV. 15. and LXII. 2.

<sup>r</sup> Heb. XI. 35, 36, 37, 38, 40, 2 Macc. VII.



them of the Revelations made to Samuel, and David had been securely established on the Throne, the Oracle ceased; and was succeeded by the Voice of Prophecy, which was heard chiefly about the Times of the Captivities, and continued till the Jews had been restored and settled in the Land of their Ancestors. At this Period it was that God was pleased for some Ages to cease to interpose in an outward and visible manner, and to comfort the afflicted Jews with the Promise *that their latter House would exceed the former in Glory.*<sup>s</sup> And hence, accordingly, it came to pass that the inferior Fabric of the Second Temple, the Want of the Symbols of the Divine Presence, as well as of the instituted Means of consulting the Lord, and the Deficiency of the Ark of the Covenant with what it contained, were all amply recompensed in this Period, had it been only in that their new Temple was by God's Appointment erected into *an House of Prayer for all People*;† where all Men had now the Liberty given them of approaching Him themselves with their humble Tribute of Praise and Supplications.<sup>u</sup>

Hence the Jews might have collected that personal Holiness and devout Prayers were more pleasing to God than the Priesthood and the Sacrifices instituted by Moses; That the inward Operations of the Spirit were a greater Blessing to them than the external Signs of the Divine Presence; and That it was for their Advantage that *the Wall of Partition*, which had hitherto separated them from the Gentiles, should now be broken down, as they would thereby be the happy Means of bringing all Nations, as they were intended, to the Knowledge and Worship of their common Creator.

And it must be confessed that God's ceasing to interpose in a visible manner among His People for some Ages, had a remarkable Tendency to lead the Jews to study the Prophecies now collected together in one Volume; which would naturally open their Minds, and lead them to conclude that God designed to introduce an universal Religion.

Farther, though God's last Charge to His People by the Prophet was, *Remember ye the Law of Moses My Servant,*<sup>w</sup> yet as we frequently meet with these Prophecies — *Behold the Days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the Children of Israel out of the Land of Egypt: but the Lord liveth which brought up and which led the Children of the House of Israel out of the North Country, and from all the Countries whither I had driven them;*<sup>x</sup> and again, *They shall say no*

<sup>s</sup> Hag. II. 9.  
IV. 4.

<sup>t</sup> Isaiah LVI. 7.

<sup>u</sup> See the prec. Verses.

<sup>x</sup> Jer. XVI. 14, 15. XXIII. 7, 8, &c.

<sup>w</sup> Malachi

*more, The Ark of the Covenant of the Lord: neither shall it come to Mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more; y* it should thence I think seem that God's Intent was, not only that they ought to consider their last Deliverance by the Command of Cyrus His Anointed to have been as much the Effect of His Providence, as the Rescuing their Fathers *with a stretched out Arm* from the Power of Pharaoh, but likewise that they were to consider the Law of Moses according to the Interpretation which He had put upon it, and the Alterations He made, by His Prophets.

Again, the Reason why God suffered His People to be subject to different foreign Powers successively after their Re-establishment was, doubtless, that those Nations might become acquainted with His Revelations, and that the Jews might by degrees regard them with a brotherly Affection, and as fellow-Heirs to the Promises of the great Covenant. In this View their great Asmonean Leaders seem to have considered Things, by the Leagues of Friendship they made with the Lacedemonians and the Roman Senate: <sup>z</sup> and so likewise the Pharisees, who, though bigotted to the Letter of their Law in other respects and to their false Glosses, were, however, so far of a liberal Disposition as to be indefatigable in enlarging the Borders of their Church.

Lastly, The Union of the two Kingdoms of Judah and Israel under one common Head, and by one general Name; the free Use of every Part of the Land of Judea without Distinction of Tribes, as before; the Mixture and Incorporation of Cutheans <sup>a</sup> with the Remnant of the Israelites; the Dispersion of the greater Part of the ten Tribes over all the eastern Countries; the Settlement of Multitude of Jews in Egypt, with the Privilege of building there a Temple, and enjoying their own Laws, under the Ptolemies; and the Version of the Scriptures into Greek, then the most universal Language; must all be acknowledged to have been wise Means for the Execution of the Plan God had formed of uniting all Men to Himself by the common Bond of one Religion.

I SHALL here in the last Place enquire briefly into the Time when it may be supposed that the Law of Moses and the Theocracy were repealed.

When the Spirit of Prophecy revived, John preached to the Jews the same Doctrine of Righteousness as the former Prophets had done to

y Jer. III. 16.

z 1 Macc. VIII, XII, XIV.

a 2 Kings XVII. 24.



their Fathers, exhorting them to return to the original Law of Nature or Morality. Before the Forerunner had finished his Ministry, our Lord, that great Prophet spoken of by Moses, took up the unfinished Task, shewed Men what the eternal Law of right Reason had at all Times required, and upon what Account it was that a Dispensation of some Parts had been permitted in ancient Times. This Law, partly practised by the Patriarchs, faintly recommended by Moses, preached in a great measure by the Prophets, and seen at a Distance by unenlightened Sages, was by our Lord cleared of all Doubts and Difficulties, extended to its due Limits, brought to the last Perfection, and made the perpetual Law of His Kingdom. This Law He Himself practised in the most trying Circumstances, He recommended it not more by His Authority than by the Reasonableness of it; and to pure natural Religion He added only two positive Duties, which readily approve themselves to the most common Understanding, are practicable without Difficulty, and necessary to the Well-being of His Church. And the Practice of the Apostles afterwards shews that the Observance of a *Seventh Day*, in Commemoration of God's Benefits to Man, which had been enjoined in *all* preceding Dispensations, was not meant to be dispensed with in the Church of Christ.

And as our Lord took Flesh under the Law of Moses, and many of its Ordinances had reference to Him, He strictly complied with all its Injunctions, and recommended at particular Times the same Practice to those who were still subject to it.<sup>b</sup> And though the Aaronical Priesthood and the Duties of that Institution were of no longer Effect at His Death, they however continued (as well as the civil Government of the Nation which He refused to take upon Him) in as much force after His First Advent as before; and the Law in other Instances seems to have remained equally unrepealed. The Apostles themselves practised the Ceremonial Law, and, though they would lay no unnecessary Burden on their Gentile Converts, they, however, never represent the Jews in a criminal Light merely for the Observance of it.

It appears then that the Ceremonial Law was explained by the Prophets in such a manner as greatly to lessen its Force; that it was rendered unnecessary by our Lord's Death, and was proved to be so by His Apostles; but that it still continued unrepealed, and was practised till God raised the Roman Emperor to punish, as he had threatened, His unprofitable and incorrigible Servants, in a manner unparalleled in all

<sup>b</sup> Matt. VIII. 4. XXIII. 23. Mark X. 3, &c.

History.<sup>c</sup> And though God did not formally declare the Mosaic Institution at an End, which it might not have become His Majesty to do, He seems however to have sufficiently manifested His Intention that it should never more be practised, by rendering it for the most part impossible.

And it may be observed in regard to the Theocracy, that, though there remained no visible Token of the Divine Presence among the Jews after their Restoration; and though the civil Power had been gradually lessening from that Period; yet as they had never been without God's Vicegerents among them; as they had been assured that the Sceptre would not depart from their Nation till the Advent of the Messiah;<sup>d</sup> and as they had full Proof given them in the mean time that God was still with them, as He had promised; we may conclude that the Theocratic Form of Government still existed at the Coming of *the Desire of all Nations*. And God's Government over that People cannot surely be called in question from this last Æra to the Dissolution of their State.

It hence follows that the Theocracy and the Law which were instituted at the same Period, constantly subsisted, declined gradually, together; and at last expired at the same Time: when there was as great a Display of Supreme Majesty as at the first Appointment. This Dissolution of the Jewish Polity was not effected till Christianity had been preached in all Countries, till the Promises made to Abraham had been duly fulfilled, till all Nations had been blessed through his Seed, in short till the whole World had received full Information that *God had finished the Transgression, had made an end of Sins and Reconciliation for Iniquity; in consequence of which He had put all Things under the Feet of His Son, and had appointed Him the Head over all Things to the Church*. The Almighty having thus established *everlasting Righteousness* among His People, He thought this a fit Season *to seal up for ever the Vision and Prophecy*.<sup>e</sup>

If it is thought that the Theocracy and the Law still subsist among the Jews; this may be granted in a qualified Sense: For God still suffers that People to be separate from the rest of Mankind by their peculiar, original Institution; and still *rules over them*, but it is *with a Rod of Iron*. And because they have refused to be the Ministers of His Mercy, He makes them the Object of His Vengeance. Instead of being the Publishers of glad Tidings to all the World, they are permitted by Him to exist in all Parts to convince the incredulous of the Truth of His Re-

<sup>c</sup> See Josephus's Account of the Destruction of Jerusalem.  
<sup>e</sup> Dan. IX. 24.

<sup>d</sup> Gen. XLIX. 10.



velations, and obliges them, notwithstanding their Endeavours to the contrary, still to carry on the great End of His Providence.

TO CONCLUDE: if it should be objected to the Doctrine here advanced, that the Apostles, who may be thought to be the best Interpreters of God's Word, make no mention of the Covenant here supposed; or, if they make mention of a *new* Covenant they thereby understand the *Christian*: It may be replied, that, as God's several Covenants were co-existent, it may not be possible to assign precisely the Bounds of Distinction between them; and as the Apostles fix no particular Time for the Commencement of the new Covenant, it may have begun, for any thing that appears to the contrary, at the Epoch here mentioned, and in its Progress have been gradually improved, as has been intimated, till the Jewish Oeconomy was entirely freed from Imperfection. That Allusions, however, to an intermediate Dispensation are not wanting in the New Testament, appears from the constant Distinction there is made in it between *the Law and the Prophets*; which seems sufficient to establish this Point. And

Hence we may perhaps account for the Manner in which Christ and the Succession of the Prophets are prophesied of in the Law, *I will (says God) raise them up a Prophet from among their Brethren, like unto thee, and I will put my Words in his Mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my Words, which he shall speak in my Name, I will require it of him.*<sup>f</sup> For by the mention of one Prophet only, either Christ must be meant, or some other Prophet, or all the Prophets must be taken collectively. That Christ only cannot be understood here is probable, because it is not to be supposed that the Prophetic Dispensation should have been entirely omitted in the Law; and from the Supposition that a *false* Prophet might arise, it is certain that others besides Christ are included in this Text. And as no one among the Prophets has ever been thought of sufficient Dignity to have this Prediction interpreted of him solely, we may conclude that all the Prophets, from Samuel to Christ inclusively, were meant to be comprehended in it. And the Reason why they are all considered as one single Character seems to be this, That the End of their Mission, with respect to moral Instruction, was one and the same, differing only in degree.

<sup>f</sup> Deut. XVIII. 18, 19.

There is then Ground, upon the whole, to conclude that the new Covenant took Place under the Prophets, but was not fully established till the Second Advent of the Holy Jesus, when He put an End to the Theocracy and the Jewish Polity. And as the prophetic Dispensation was of a mixt Nature between the Law and the Gospel; i. e. as much superior to the first as it was inferior to the latter; and, as it appears clearly to have been designed to bring Men by degrees to Perfection, it may be inferred That the intermediate Oeconomy here supposed is as much founded in Reason, as it seems to be in Scripture.





## APPENDIX. NUMB. V.

*Excerptum ex antiqua PENTATEUCHI SAMARITANI Versione MSta, hætenus typis inedita; ex urbe Damascena Ann. Dom. 1663 allata, & a Josepho Taylor S.T.P. Bibliothecæ Bodleianæ OXON. dono data.*

## LIB. GENES. CAPUT XLIX.

אָפּוּמ אָפּוּמ

استدعي يعقوب بنييه وقال اجتمعوا لآخبركم بما  
يفشاكم في عاقبة الايام اجتمعوا واسمعوا يا بني يعقوب  
واسمعوا من اسراييل ابيكم راوبن بكري اتى حيلي واول  
قوتي فاضل الرفعة وفاضل العز جرعة من الما لم يفضل ان صعدت  
مضجع ابيكي حينين بذلت فراشي صاعدا

**P** **O**STE A vocavit Jacob filios suos & dixit, Congregamini ut annuntiem vobis quod superveniet vobis in fine dierum : 2. Congregamini & audite, O filii Jacob, & audite Israël patrem vestrum. 3. RAUBEN, primogenitus meus tu, virtus mea & principium roboris mei, præstans dignitate & præstans potentia. 4. Vis tua non erit præstantior aqua<sup>b</sup>, propterea quod ascendisti cubile patris tui; tunc prophanaſti stratum meum ascendendo.

<sup>a</sup> אָפּוּמ אָפּוּמ] All the Chapters and Sections are distinguished in this Version by one or two Words of the Text placed, as they are here, at the Beginning of each Paragraph: Besides these general Pauses there rarely occurs in the MS. any Distinction of Sentences.

<sup>b</sup> Vis tua non erit præstantior aqua] These Words will not I believe admit of a better Sense than that which is here given to them. It may be questioned whether the Reading should not be, سرعة من الماء لا تفضل — SWIFTER THAN WATER, THOU SHALT NOT EXCELL.

THE

THE VARIOUS LECTIONS  
OF THE  
TWO ARABIC VERSIONS  
OF THE  
SAMARITAN TEXT.

· 𐤒𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕

V. 5. 𐤒𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕  
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 \* V. 6. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 †  
𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 V. 7. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕  
𐤕𐤕𐤕𐤕 † 𐤕𐤕𐤕𐤕 † 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕

V. 5. N.B. The Words which have a Bracket after them are the Readings of the *Samaritan-Arabic* Version.

\* In the *Damascus MS.* the Words of the Text are rendered here with more Exactness, viz. "Simean and Lavi are Brethren ; they "have executed the Violence of their Counsels."

V. 6. † 𐤕𐤕𐤕𐤕 I imagine is a Mistake for 𐤕𐤕𐤕𐤕.

V. 7. † 𐤕𐤕𐤕𐤕 This Word should have no Point under the 𐤕 : and it is probable that the fifth Letter in both the MSS. was the same, and that there was in the Sam. a 𐤕 instead of an 𐤕. See the same Mistake in 𐤕𐤕𐤕 in the Sam. Ar. V. I I.

— † 𐤕𐤕𐤕𐤕 The 𐤕 seems to have surreptitiously got into this Word.

· 𐤕𐤕𐤕𐤕 ·



## . 𐤀𐤏𐤏𐤏 . 𐤀𐤏𐤏𐤏𐤏

V. 8. یشכ-רוכ [ یشכ-רונכ . یدכ [ یداکی . ִפְרִישָׁה [ ִפְרִישָׁה .

וְכַלְבוֹה [ וְכַלְבוֹה . V. 10. 𐤏𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 ] 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏𐤏

V. 11. 𐤏𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏𐤏

## . 𐤏𐤏𐤏𐤏𐤏

V. 13. 𐤏𐤏𐤏 [ 𐤏𐤏𐤏 . 𐤏𐤏𐤏 V. 14. 𐤏𐤏𐤏 [ 𐤏𐤏𐤏 . 𐤏𐤏𐤏 V. 15. 𐤏𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏

𐤏𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏

𐤏𐤏𐤏𐤏

## . 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏𐤏

V. 16. 𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏 V. 17. 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏

𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏

## . 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏𐤏

V. 19. 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . V. 20. 𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏𐤏

𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏 . 𐤏𐤏𐤏 [ 𐤏𐤏𐤏𐤏

V. 10. 𐤏𐤏𐤏 These two Prepositions answer exactly to the Interpretation I have given to 𐤏𐤏𐤏; and they are explained by the Word 𐤏𐤏𐤏 THE KING or *Messiah*, in the Margin. There is a *Rasure* here in the MS. but it seems to have been made by the same Hand which wrote the rest of the Book. What the Lction was which stood there before, cannot be discovered: it was not, however, the same as we read in the Sam. Ar. for there could not be Room for it. The two Prepositions are for the most Part written above the Line.

V. 11. 𐤏𐤏𐤏 He will wash.

V. 14. 𐤏𐤏𐤏 Carrying a great Burthen.

V. 16. 𐤏𐤏𐤏 It cannot I think be doubted but that this Word is a Mistake of the Transcribers for 𐤏𐤏𐤏.

V. 19. 𐤏𐤏𐤏. According to this Version this Verse should be thus rendered, viz. "Gad a Troop shall fall upon him; but he shall fall upon their Rear."

וַיִּשְׁמַע יְהוָה . וַיִּשְׁמַע . וַיִּשְׁמַע .

V. 23. فاججوه [ فجالف . وخاصموه [ وخاصمه . وتكفوه [ وتكففه .

V. 24. وعادت [ واقامت . صلابة [ على الصلابة . \*

وخلت [ وحليت . اذرع [ ازرعه . من يدي [ من قبل . †

من اسم [ من قبل . مراعي [ مراعي . ‡ V. 25. ويعينك [ الذي

يعينك . § رابضة [ الرابضة . القديين [ القديين . V. 26. علي

بركة [ عن بركة . حته [ حتي . العلم [ العالم . والجمجم

والجمجم . V. 27. العروب [ العشي . اثنان [ اثن . ¶

וַיִּשְׁמַע יְהוָה . וַיִּשְׁמַע . וַיִּשְׁמַע .

V. 28. الذي [ التي . ابيهم [ ابوهم . اسري [ كل امري .

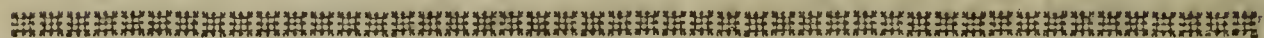
بركاه [ بركته ¶

V. 24. \* واقامت على الصلابة , *And dwelt in Strength.*

— † من قبل , *By the Power.*

— ‡ مراعي *of the Shepherd.*

V. 25. § الذي يعينك , *Who shall help thee.*



וַיִּשְׁמַע יְהוָה . וַיִּשְׁמַע . וַיִּשְׁמַע .

DEUTERON. C. XXXIII.

V. 1. الذي [ التي . برك [ بارك . موسى [ موسي . م-وته

فاته . V. 2. وقال [ فقال . سيني [ سيننا . اتنا [ اتي .

لهم [ لهم . فاران [ فران . لهم [ لهم . V. 3. حقا [ ايضا .

اقاويلك



אֶתְּכֵן לְךָ [אֶתְּכֵן לְךָ V. 4. וְסִדְּנָה] וְסִדְּנָה לְנָה. מוֹשֶׁה [מוֹשֶׁה].  
 V. 7. יִתָּב [יִתָּב. \*\* וְיִתָּב] וְיִתָּב. לִיכֵן. חֲסֵמָה [חֲסֵמָה].

### מִן יִתָּב. מִן יִתָּב.

V. 8. וְאֶתְּכֵן [וְאֶתְּכֵן. \* וְאֶתְּכֵן. \* V. 9. וְאֶתְּכֵן] וְאֶתְּכֵן.  
 לֵךְ רִאֲתִי [לֵךְ רִאֲתִי. וְאֶתְּכֵן] וְאֶתְּכֵן. אֵי [אֵי. † חֲסֵמָה] חֲסֵמָה.  
 אֶתְּכֵן [אֶתְּכֵן. V. 10. אֶתְּכֵן] אֶתְּכֵן. || לֵי־עֲקֹב [לֵי־עֲקֹב].  
 לֵי־עֲקֹב. לֵי־עֲקֹב [לֵי־עֲקֹב. וְיִתָּב] וְיִתָּב.  
 עֲזִיבְךָ [עֲזִיבְךָ. V. 11. אֶתְּכֵן] אֶתְּכֵן. יֵד [יֵד. יֵד]. יֵד [יֵד].  
 יֵד [יֵד. מִן] מִן. § וְיִתָּב [וְיִתָּב. מִן יִתָּב].  
 וְיִתָּב. † † †

V. 7. \*\* יִתָּב] See the Remark on this Word in the Sam. Ar. Verf. whence it will appear that there is here properly speaking no Var. Lction: My Reason therefore for taking Notice of it, is in order to observe, that hence one might almost pronounce that these two Versions were originally one and the same; or, at least, that one of the Authors had copied from the other; or that they had both drawn this Interpretation from the same Source: for it is not credible that they should thus concur by mere Accident; there being nothing in the Text which can easily suggest any of the Senses either of the Verb יָתַב or יָתַב: and particularly if it be remembered that we have in general in both the MSS. a very close and literal Version.

V. 8. \* אֶתְּכֵן.] The Point under the ח is certainly a Mistake of the Transcribers.

V. 9. † וְאֶתְּכֵן This Word wants a Point over the first Letter.

— † אֵי] Because.

V. 10. || אֶתְּכֵן Thy Judgments.

V. 11. § מִן] This Word, like some of the preceding ones, is I think faulty in the Points: there should be three Points instead of one upon the מ.

— † † † [מִן יִתָּב] That they may not rise against him.

מִן יִתָּב.

222. 222. 222.

V. 12. [البنيامين] ولبنينهم. بطمانيّة [بطمانيّة]. V. 13. [الغور]  
الغوامر. V. 15. [راس] خيار. \* V. 17. [البقر] البقر فلي.  
البقرة [البقرة]. افرايم [افرايم]. وهم [هم]. in marg. &

223. 223. 223.

V. 18. [بغزوتهك] بغزوتهك. V. 19. [علي جبلي] الي جبلي.  
ينكون [ينكون] &

224. 224. 224.

V. 20. [جن] جن. كلبوه [كالبوه]. يخطف [فيخطف]. V. 21. [وينظر]  
فيرو. هناك [ان هناك]. حبال الرئاسة [الرئاسة].  
جميعا [جميعا] &

225. 225. 225.

V. 22. [نن] نن. وينافع [وينفع]. V. 23. [ولنفتلي قال] ولنفتلي.  
بركة [لبركة] &

226. 226. 226.

V. 26. [السموات] السما. V. 27. [من تحت] ومن تحت. من قدامك  
بين يديك &

227. 227. 227.

V. 28. [بطمانيّة] بطمانيّة. وتيغار [وعصير. وحقا] وايضا.  
يدرون [تذرف]. V. 29. [كمالك] مثلك. ان الله [من الله].  
هو الذي سيف. ويحسون [فتكسر. + اعدك]  
اذاوك &

V. 15. \* [خيار] *The choicest Things.*

V. 29. + [فتكسر] This Verb signifies either To destroy, or To  
drive before one.

THE END.











